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ORIGINAL SERIES. 20

English Prose Treatises
of
Richard Rolle de Hampole

EDITED FROM

ROBERT THORNTON'S MS.

IN THE LIBRARY OF LINCOLN CATHEDRAL

BY

GEORGE G. PERRY, M.A.

PREBENDARY OF LINCOLN AND RECTOR OF WADDINGTON
EDITOR OF 'MORTE ARTHURE'

A new and revised Text and Glossary

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY HUMPHREY MILFORD, OXFORD UNIVERSITY PRESS
AMEN CORNER, E.C.

1866, 1921

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AT THE OXFORD UNIVERSITY PRESS
BY FREDERICK HALL

PREFATORY NOTE

AMONG the texts left unfinished by Dr. Furnivall was the present re-issue of No. 20, Original Series, of the Society's publications.

As regards the prefatory matter of that issue, a revised text of the *Officium de Sancto Ricardo de Hampole*, the main part of the Preface, had not only been printed off, but had been bound up for circulation among the members, though it would appear never to have been sent out. It is now distributed, as a separate *brochure*, with this re-edition of the text and glossary. In view of the obsolete character of the remaining information in the Preface, it has not been deemed advisable to reprint it at this late date. The text, prepared by Dr. Furnivall, had already been printed off; the glossary, which he had left unfinished, has been revised by Dr. Mabel Day, who has also added the Notes.

I. G.

28 November, 1921.

RICHARD ROLLE DE HAMPOLE.

I.

[Thornton MS., Lincoln Cathedral Library, leaf 192.]

Of the Vertu³ of the Haly Name of Ihesu.

Ricardus herimita super versiculo 'Oleum effusum nomen tuum'; in Cantic. [I. 3], &c.

- 4 That es on Inglysee 'Oyle owt-3ettede es thi name'. The name of Ihesu commys in-to the worlde, and als sone it smellys Oyle out-3etted. Oyle, it es takyn, for ay-lastando saluacyone es hopede. Sothely Ihesu es als mekyf to be mene als saueoure
8 or heleful¹. Thare-fore what² menys it, 'Oyle owt-3ettide es thy nam,' Bot Ihesu es thy name? This name es Oyle owte-3ettyd, For Ihesu, the Worde of God, has tane³ manes kynde. Ihesu, thow fulfillis in warke that thow es called⁴ in name,
12 Sothely sauys [pou] man, þat wham⁵ we calle saueoure, Thare-fore Ihesu es thy name. **A!** **A!** that wondyrful name! **A!** that delittabyf name! This es the name þat es abowd aȝ names; name althirhegeste, withowtteȝ whilke no⁶ man hopes hele.
16 ⁷ This name es in myȝ ere heuenly sowne⁷, in my mouthe bonyful swetnes. Whare-fore⁸, na wondire þofe⁹ I luf þat name, the whylke¹⁰ gyffes comforth to me in aȝ Angwys. I can noghte pray, I cane noghte hafe mynde, **Bot** sownnande the¹¹ nam of
20 Ihesu. I sauȝre noghte Ioye that *with* Ihesu es noghte mengede. Whare-so¹² I be, **Whare**-so I sytt, **What**-so I doo, the mynd of the sauoyre of the name Ihesu¹³ departis noghte fra my mynde. **I** haf sett my mynde, **I** haf sett it als takynnyng appone myȝ
- 'Oil poured forth' is, Iesu, thy name.
By 'poured out' is meant the Incarnation. Iesu is Saviour.
This is the highest and most blessed of names.
This name will I ever cherish and love.

The readings in the foot-notes are from a MS. of the Treatise in the Harleian Collection, No. 1022, leaf 62, with initial *qw* for Thornton's *wh*.

¹ helpful. ² qwat. ³ taken. ⁴ þat at pou art calld.

⁵ Sothly man sauys pou qwam. ⁶ qwilk na.

⁷ ⁷ þis name es swete & Ioyful, gyfand sothfast comforth vnto mans hert, Sothle þo name of ihesu es in my mynde joyus sang, in myn ere heuenly sounde. ⁸ qwarfor. ⁹ If. ¹⁰ qwilk. ¹¹ þo. ¹² qwar-so, &c.

¹³ þo mynd of þo name of ihesu.

My love to it
is so strong
that it causes
me to faint.

Iesu is the
source of all
my Joy.

[†Ll. 192
back.]

Have mercy
then upon me
O Iesu!

Great is the
power of that
sweet name.

It gives the
highest and
purest Joy.

arme¹, for Iuf es strange als dede. Als ded slaas all, Swa lufe ouer-comes all. Ay-lastande lufe has ouer-comemynd² me, noghte for to sla me, bot for to qwykkyn me. Bot it has wondyde me, For it sulde leche me. It has thurghe-fychede my herte, pat⁴ merghlyere it be helyde. And now ouer-comend I fayle. Vn-nethes I lyfe for Joye. Nerehand I dye; For I suffyce³ noghte in delycouseste swettnes, And ay to be dronkenede. It falles the flesche may noghte of his vertu noghte defaile ay whils þe⁴ saule⁸ in swylk Ioyes is raunste for to Ioye. Bot when vn-to me swylke Ioye, bot for Ihesu? The namē of Ihesu has taughte me †for to synge, and has lyghtenede my mynde with the hete of vn-made lyghte. Tharefore I syghe, and crye ‘Wha⁵ schewe¹² to⁶ þe lufede Ihesu, þat I langwys for lufe?’ My flesche has faylede, and my herte meltes⁷ in lufe, zarenande Ihesu. All þe herte festenede in þe zernynge of Ihesu es turned in-to þe fyre of lufe; & with þe swettnes of þe Godhede fullyly es it fillide. Tharefore, A gude Ihesu, hafe mercy of þis wreche! schewe þe to þis⁸ languessande! be þou leche vn-to þis woundyde! If þou come, I am hale, I fele me noghte seke, bot langwyssande for þi lufe; late my saule takande, sekande þe, Ihesu, whaym⁹ it lufes, with²⁰ whas⁹ lufe it es takyn, whaym⁹ anely it couaytes. Sothely þo mynd towchede with þe soueraynge swettnes, and es for to waxe hate in the lufe of þe makare, qwhylyt enforthis¹⁰ for to halde besyly in it the swettteste name of Ihesu. Sothely fra thythen²⁴ Iurys¹¹ a gret lufe; and what thyng þat it trewely towches, it ruuesche¹² it vtterly to it. It indlawmes þe affleccyone, it byndis þe thoghte, 3a, & all þe name¹³ it drawes to þe serues¹⁴ of it. Sothely, Ihesu, desederabill es thi name, lufabyll and comfort-abyll. Nane swa swete Ioye may be consaveuede. Nane swa swete sange may be herde. Nane swa swete & delytabyll solace

¹ I haue set it as a takenynge upon my hert. als takenynge upon myn Arme.

² ouercomen.

³ I suffice noghte in þis febul flesche for to berc so flowand swettnes of so mykel a mageste, þer skrythes in-to my mynde delyciost swettnes.

⁴ qwylyt þo. ⁵ swa. ⁶ vnto. ⁷ has meltyd. ⁸ þo. ⁹ qwan, qwas.

¹⁰ enforces. ¹¹ ryses. ¹² rauysches. ¹³ man. ¹⁴ seruys.

¹⁵ nane so delitabul solace may be had in mynde.

may be hade in mynde. Thare-fore, what-so-euer þou bee þat
 redies the for to lufe Gode, if þou wilt nowthire be dyssayuede ne
 dyssayue, if þou wilt be wysse and noghte vnwysse, if þou will
 4 stande & noghte fail, haue in mynde besely for to halde þe
 name of Ihesu in þi mynde; and þane thynd Enemy sail fail and
 þou sail stande, Thyne Enemye sail be made wayke, þou sail be
 made strange. And if þou wilt lelely doo this¹, ferre fra drede²,
 8 þou sail be glorius and lowuabyll³ ouercommere. Seke þer-fore
 the name of Ihesu, and halde it, and for-gette it noghte. Sothely
 na thynges slokynns sa fell flawmes, dystroyes itt⁴ thoghtes, puttes
 owte venemous affeeycons, dos a-waye coryous & vayne Ocupa-
 12 cyons fra vs. This⁵ name Ihesu, lelely haldynd in mynde, drawes
 by þe rote vyces, settys vertus, Inlawes⁶ charytee, In-3ettis⁷
 sauoure of heuenely thynges, wastys discorde, reformes pese,
 Gyffes Inlastande ryste, Dose awaye greuesnes of fleshely desyris,
 16 turnes all Erthely thynges to noye, fyllys þe luffande of gastely
 Ioye. So þat wele it may be saide, '*Et gloriabuntur* Omnes qui*
deligunt nomen tuum, quoniam tu benedices Iusto,' That es,
 'All sail Ioye, þat lufes þi name, for þou sail blysse⁸ þe ryghtwyse.'
 20 Thare-fore þe ryghtwyse has dysseruede to be blyssede, if þe
 name of Ihesu trewly he hase luffede; And þare-fore es⁹ cald
 ryghtwyse, For he Enforssede hym trewly to lufe Ihesu. Where-
 fore, what¹⁰ may de-faile vn-to hym þat couaytes vn-cessandy for
 24 to lufe þe name of Ihesu? Sothely he lufes, and he 3arnes for to
 lufe, For we haue knawen þat þe lufe of Gode standis in swylke
 manere þat, In als mekyll als we may¹¹ lufe, þe mare vs langes for
 to lufe. For-why¹² it es saide '*Qui edunt me adhuc esurient*¹³, et
 28 *qui bibunt me adhuc sciciunt*¹⁴?' þat es to say, 'that¹⁵ ettyes me,
 zitt hungres thaym; and þay þat drynkes þe, zitt thristis
 thaym¹⁶.' Thare-fore, beit-selfe, delitabill & couaytabill es þe name
 of Ihesu, and þe lufe of it. Thare-fore Ioy sail noghte faile¹⁷ vn-to

Therefore
 whoever
 would serve
 God should
 ever have it
 in mind.

How infi-
 nitely great
 are its
 powers.

[*MS. *gloria-
 bitur*]
 [Latin in red.]

All shall
 have joy that
 love that
 name.

The more one
 loves the
 more one
 desires to
 love.

[Latin in red
 letters.]

[† Leaf 193.]

¹ do lele þis. ² synne. ³ alowabul. ⁴ alle ille. ⁵ Also this.

⁶ insawes. ⁷ 3ettes. ⁸ MS. *repeats* 'þe name for þou sail blysse.'

⁹ eshe. ¹⁰ þerfor qwat. ¹¹ mare. ¹² for qwy. ¹³ esuriunt.

¹⁴ sciciunt. And *huc* is added in margin of Thm. MS., and the Latin
 verse is repeated at the foot, with 'in Euangelio' added.

¹⁵ þei þat. ¹⁶ thrist þei. ¹⁷ want.

Angels desire
to look into
the virtues of
this name.

This is infi-
nite joy.

He that loves
not cannot
have joy.

His name
must be our
delight in
this life.

The way to
find Jesus is

Exemplum,
Exempla &
cetera.

in poverty
and penance.

hym þat couaytes besyly for to lufe hym in whaym Angells
jernys for to be-halde. Angells euer sese, & euer pay 3erne for
to see; and swa are þay fild, þat¹ paire fyllinge duse noghte
awaye paire desyre,² and so payre desyre duse² noghte awaye 4
paire fyllinge. This es full Ioye, This es Endles³ Ioye, This es
glorious Ioye, þe whylke þe fylde vses⁴ lastandly with-owtteñ
noye; & if we vse⁵ it, we sañ be fyllyde euer withowttyñ
lessyng. Thare-fore, Ihesu, añ sañ Ioye þat lufes thi name. 8
Sothely pay sañ Ioye nowe, be in-3ettyng of grace, and in tym
to come be syghte of Ioye, and thare-fore pay sañ Ioye⁶, For why
Ioy comes of lufe⁶. Thare-fore, he þat lufes noghte, he sañ euer
mare be with-owttyñ Ioye. Thare-fore many wrechcs of þe 12
worlde, trowande þañ to Ioye with Criste, sañ sorowe with-
owttyñ ende. **And why**⁷? For thay lufede noghte þe name
of Ihesu. ⁸ **What** so 3e doo, if 3e gyfe añ þat 3e hafe vn-to þe
nedy, bot 3e lufe þe name of Ihesu⁸, 3e trauelle in vayne. Añ 16
anely pay may Ioye in Ihesu þat lufes hym in þis lyfe; and thay
þat files⁹ þañ with vices & venemous delittes, Na drede þat ne¹⁰
pay ere putt owte of Ioye. Also with añ¹¹ þat þe name of Ihesu
es helefult, fruytfult & glorious. Pare-fore wha¹² sañ haue hele 20
þat lufes it noghte, or wha¹³ sañ bere þe frwyte be-fore Criste þat
has noghte the floure; and Ioye sañ he noghte see That, Ioyeande
luffede noghte þe name of Ihesu. The wykkyde sañ be doñ
a-waye, þat he see noghte þe Ioye of God. Sothely þe ryghtwyse 24
sekys þe Ioye and þe lufe, and þay¹⁴ fynd it in Ihesu, whaym¹⁵ pay
luffede. I 3ede abowte be couaytise¹⁶ of reches, and I fande
noghte Ihesu. I rane [be¹⁷] the wanntonnes of flesche, and I fand
noghte Ihesu. I satt in companies of worldly myrthe, and I 28
fand noghte Ihesu. In añ thire I soghte Ihesu, bot I fand hym
noghte, For he lett me wyete by his grace þat he ne es fundeñ
in þe lande of softly lyfande. Thare-fore I turnede by anothire
waye, and I rane a-bowte be pouerte, and I fande Ihesu, pure 32

¹ of. ² þat þeir desire do. ³ endyng. ⁴ qwilke þe fylde vysibul Ioyes.

⁵ vise. ⁶ for þei luf þi name. Sothly warñ þei luf þi myghte not

loy; & þei þat lufs mare sal Ioy: for qwi Ioy cummes of luf. ⁷ & þat.

⁸ þi. ⁹ fylles. ¹⁰ þat þei are. ¹¹ witte alle. ¹² qwo. ¹³ qwa.

¹⁴ may. ¹⁵ qwam. ¹⁶ about couaytys. ¹⁷ ran be þo wantones. ¹⁸ pore.

- borne in þe worlde, laid in a crybe and lappid in clathis. I ȝode
by sufferynge of werynes¹, and I fand Ihesu wery in þe way, tur-
ment with hu[n]gyre², thriste & calde, fild with reпреues & blames.
- 4 I satt by myn̄ ane, Fleande þe vanytes of þe worlde, and I fand
Ihesu in deserte, fastande in þe monte, anely prayande. I rañ
by þe payne of³ penaunce, and I fand Ihesu bownden, scourgede,
Gyffen galle to drynke, naylede to þe Crosse, hyngande in þe
8 Crosse and dyeand in þe Crosse. Tharefore Ihesu es noghte
funden in reches, bot in pouerte; noghte in delytes, bot in
penance; noghte in wanton̄ loyeynge, bot in bytter gretynge⁴;
noghte emange many, bot in anelynes⁵. Sothely ane euyl⁶ mane
12 fyndis noghte Ihesu, for, þare he es, he sekis hym noghte. He
enforces hym̄ to seke Ihesu in þe Ioy of þe worlde, whare⁷ neuer
he sañ he funden. Sothely tharefore þe nam of Ihesu es hele-
ful⁸, & nedys by-houys be lufed of all couaytaunde saluacyone.
- 16 He couaytes wele hyst saluacyone þat kepis besyly in hym þe
name of Ihesu. Sothely I haue na wondyr if þe⁹ temptid fañ þat
puttes noghte þe name of Ihesu in lastande mynde. Sekerly may
he or scho chese¹⁰ to lyfe anely, þat has chosen þe name of Ihesu to
20 thaire¹¹ specyalle, For thare may na¹² wykked spyritte noye, þare
Ihesu es mekyt in mynde or is neuem̄yd¹³ in mouthe¹⁴, &c. Explicit.

I fled the
world's vani-
ties, and
found Jesus
in the desert.

The wicked
cannot find
him nor
know him.

All that de-
sire salvation
must love
His name.

*Nota huic
istum passum.*
(† Lf. 123 bk.)

[II. A Tale of Hampole's Temptation.]

Narracio.

A tale þat Richerde hermet¹⁵ [made].

- 24 **W**hen¹⁶ I had taken̄ my singulere purpos, & lefte þe secular
habyte, and I be-gane mare to serue God þan man̄, it
felle one a nyghte, als I lay in my ryste, in þe begyn-
nyng of my conuersyone, þare appered to me a full faire
28 ȝonge womane, þe whilke I had sene¹⁷ be-fore, & þe whilke¹⁸ luffed
- ¹ sharpnesse. ² hungur. ³ &. ⁴ bot gretynge. ⁵ in alones.
⁶ itt. ⁷ qware. ⁸ helpful. ⁹ he. ¹⁰ he chese. ¹¹ hys.
¹² ne. ¹³ neuend. ¹⁴ þer for it is to hald in my bysele þo name of ihesu.
¹⁵ In the Life of the Hermit (printed in Preface) it is said that this nar-
ration was found after his death—'in uno libello de suis operibus compilato.'
In the Harleian MS. it is written as one with the foregoing, and without
title. ¹⁶ Qwen. ¹⁷ qwilk I had lufd. ¹⁸ & sche.

Richard Her-
mit, in the be-
ginning of his
hermit's life, is
tempted by
an apparition
of a fair young
woman.

III. A Story of one to whom Schrift did not avail.

me noght lytill¹ in gude lufe. And when² I had be-haldyð hyre, and I was wondyrde why³ scho com swa on nyghte in þe wyldyrnes, Sodaynly, withowttyn any mare speche, scho laid hire be-syde me. And when² þat I felyd hir thare, I dred þat scho⁴ sulde drawe me to Ineff, and said þat I wald ryse⁴ & blyse vs in þe name of þe Haly Trynytee. And scho strenyde me so staft-worthely þat I had no mouthe to speke, ne no hande to styrre; and when² I sawe þat, I perceyuede wele þare was⁵ na womane,⁸ bot þe deueñ in schappe of woman. Thare-fore I turnede me to Gode⁵, & with my mynde I said, 'A, Ihesu, how preecyous es thi blude!' makand þe crosse with my fyngere in my breste: and afts faste scho wexe wayke, & sodaynly aß was awaye. And¹² I thankked Gode þat delyuerd me; & sothely, fra þat tynd furthe, I forced me for to luf Ihesu, and ay þe mare I profette in þe luf of Ihesu, þe⁶ swetter I fand it, & to þis daye⁷ it went noghte⁸ fra my mynde. Thare-fore, blysside be þe nam of Ihesu¹⁶ in the worlde of worldes! Amen⁹—Amen—Amen!

Ihesu þe sone of þe glorious virgyne,

Now Lord haue mercy one aß thyne!—Amen! Amen!—

Pur charite—Amen.

20

[Follow, 1. 'A [Latin] prayere þat þe same Richerd hermet made, þt es beried at Hampulle,'—*Deus noster refugium, O creator noster, &c.*; 2. 'Ympnus quem composuit sanctus Ambrosyus, & est valde bonus,'—Ihesu,²⁴ *nostra redempcio, amor & desiderium, &c.*; Then, on leaf 194,]

III.

De in-perfecta contricione.

[On ff. 194.]

Rycharde hermyte rehceres a dredfull tale of vn-perfitte centrecyone þat a haly mane Cesarius tellys in Ensampl. ²⁸ He says þat—

A 3onge mane, a chanone at Parys, vn-chastely and delceyously lyfande, and full of many synmys, laye seke to þe dede. He schrafe hym of his gret synmys, he lyghte to amende hym, He ³² rescheynede þe sacrament of þe Autire, and Anoynte hym, and

¹ a litel. ² qwen. ³ I wondred qwy. ⁴ ryse vp.

⁵ ⁵ no woman þerfor I turned me to god. ⁶ þe omitted.

⁷ & fra þat day. ⁸ neuer. ⁹ The rest omitted.

He discovers that it is the fiend, and vanquishes him by prayer, and the Sign of the Cross.

This leads him to love Jesu more ardently.

The story of the wicked Canon of Paris who made imper-

swa he dyede. Tilt his grauyng it semyde als þe ayere gafe
 seruese. Eftyr a faa dayes, he apperyde tilt aue þat was famy-
 liare tilt hym in hys lyfe, and sayde þat he was dampnede, for þis
 4 Enchesone: 'þose I ware,' *quod* he, 'schreuen, & hyghte to
 doo penance, Me wauntede verray contrycyone, wythowtten þe
 whilke, all othere thynges awayles noghte. For-þy, if I
 hyghte to lese my foly, my coneyens sayde þat, if I lefede tham,
 8 3et walde I hafe delyte in myn alde lyfe. And tilt þat my
 herte heldede mare, and bowghede, Thane to restreyn me
 fra all thoghtes þat I knewe agaynes Goddes wil. And for-þy
 I had na stabyll *purpos* in gude, na *perfit*e contrycyone, Where-
 12 fore sentence of dampnacyone Felle one me & wente agaynes mee.'

fect shrift
and was
damned.

IV.

A^{ll}-swa he rehceres a-nothyre tale of verraye contre-
 cyone, þat þe same clerke † *Cesarius* says. He tellys [MS.cleke.]
 þat—

16 A scolere at Pares had done many full synnys, þe whylke he
 hade schame to schryfe hym of. At þe last, gret sorowe of
 herte ouercome his schame; and when he was redy to schryfe
 hym tilt þe priore of þe Abbay of Saynte Victor, swa mekil con-
 20 tricyone was in his herte, Syghyng in his breste, Sobbyng
 in his throtte, þat he moghte noghte bryng a worde furthe.
 Thane the priore said tilt hym, 'Gaa and wrytte thy synnes.'
 He dyd swa, and come a-gayne to þe pryoure, and gafe hym
 24 þat he hadde wretyn, For 3itt he myghte noghte schryfe hym
 with mouthe. The prioure saghe the synnys swa grette þat,
 thurgh leue of þe scolere, he schewede theyn to þe Abbote, to
 hafe conceyle. The Abbote tuke þat byn þat pay warre
 28 wretyn in, and lukede thare-one. He fande na thyng wretyn,
 and sayd to þe prioure, 'What may here be redde, þare noghte
 es wretyn?' That saghe þe pryour, & wondyrde gretly, & saide
 'Wyet 3e þat his synns here warre wretyn, & I redde thayn;
 32 Bot now I see þat God has sene hys contrycyone, & forgyfes
 hym all his synnes.' þis þe Abbot & þe prioure tolde þe scolere,
 and he with gret Ioye thanked God.

The story of
the scholar of
Paris whose
great sins

were blotted
out from the
paper on
which they
were written.

V.

[On lf. 194.]

**Moralia Richardi heremite de natura apis, unde qualis
apis argumentosa. ¶ Apis.**

The three
qualities of
the bee—
(1) She is
[† Lf. 194 bk.]
never idle.
(2) She
weights her-
self by carry-
ing earth
when she
flies.
(3) She keeps
her wings
clean and
bright.
Thus right-
eous men are
never idle.

And hold
themselves
vile and low
and so avoid
pride.
And keep the
wings of their
souls clean by
clarity.
As the bees
fight against
those who
would rob
their honey,
so should we
against devils.
Earthly
friends often
an imped-
iment to the
divine life.

As some birds
Aristotill
fly well and
some badly, so
is it with men
in the service
of God.

The bee has thre kyndis. Ane es, þat scho es neuer ydiſſ,
and scho es noghte with thaym þat wiſſ noghte wyrke, 4
Bot caſtys †thaym owte, and puttes thaym awaye.
A-nothire es, þat when scho flyes, scho takes erthe in hyr fette
þat scho be noghte lyghtly ouer-heghede in the ayere of wynde.
The thyrde es, þat scho kepes elene and bryghte hire wingez. 8
Thus ryghtwyse men þat lufes God are never in ydylhes, For
owthire pay ere in trauayle, prayand, or thynkande, or redande,
or othere gude doande, or with takand ydiſſ men, and schewand
thaym worthy to be put fra þe ryste of heuen, For thay wiſſ 12
noghte trauayle. Here pay take erthe, þat es, pay halde þam
selfe vile & erthely, that thay be noghte blawen with þe wynde
of vanyte and of pryde. Thay kepe thaire wynges elene, that
es, þe twa commandementes of charyte pay fulfiſſ in gud 16
coneyens, and thay haſe othyre vertus vnblendyde with þe
fylthe of syñ and vnclene luſte. **A**riſtotill ſais þat þe bees are
feghtande agaynes hym þat wiſſ drawe þaire hony fra thaym;
Swa ſulde we do agaynes deuells þat afforces than to reue fra 20
vs þe hony of poure lyfe & of grace. For many are þat neuer
kane halde þe ordyre of luſe yneſchie þaire frendys sybbe or
Fremmede, Bot outhire pay luſe þaym ouer mekiſſ, or thay luſe
þam ouer lyttiſſ, settand thaire hoghte vuryghtwyſely on 24
thaym, or pay luſe thaym ouer lyttiſſ, yf pay doo noghte all as
þey wolde tiſſ þam. Swylke kane noghte fyghte for thaire hony,
For-thy þe deuelle turnes it to wormes, and makes þeire ſaules
oſte sythes full bitter in angwys and tene, and beſynes of vayne 28
hoghtes, & oþer wrechidnes, For thay are ſo heuy in erthely
frenchype þat pay may noghte flee in-tiſſ þe luſe of Iheſu Criſte,
in þe wylke pay moghte wele for-gaa þe luſe of all creaturs
lyfande in erthe. Where-fore, accordandly, **A**ryſtotill ſais þat 32
ſome fowheles are of gude flyghyng, þat paſſes fra a land to
a-nothire; Some are of ill flyghyng, for heuynes of body and

for paire neste es noghte ferre fra þe erthe. Thus es it of
 thaym þat turnes þam to Godes seruys,—Some are of gude
 flyeghynges, for thay flye fra erthe to heuen, and rystes thaym
 4 thare in thoghte, and are fedde in delite of Goddes lufe, and
 has thoghte of na lufe of þe worlde. Some are þat kan noghte
 flyghe fra þis lande, bot in þe waye late theyre herte ryste, and
 delyttes þaym in sere lufes of men and women, als þay come &
 8 gaa, nowe ane & nowe a-nothire. And in Ihesu Criste þay kan
 fynde na swettnes; Or if þay any tym fele oghte, it es swa lyttill
 and swa schorte, for othire thoghtes þat are in thaym, þat
 it brynges thaym tiff na stabylnes. Or þay are lyke tiff a fowle
 12 þat es callede ‘strucyo’ or storke, þat has wenges, and it may
 noghte flye, for charge of body. Swa þay haue vnderstandynges,
 and fastes and wakes, and semes haly to mens syghte; bot thay
 may noghte flye to lufe and contemplacyone of God, þay are so
 16 charged wyth othire affeccions and othire vanytes. **Explicit.**

Some can find
 no sweetness
 in Jesus
 Christ.

They are like
 the Stork that
 cannot fly for
 heaviness.

VI

De vita cuiusdam puelle incluse proptter Amorem Christi.

[On ff. 194 bk.]

Alswa Heraclides þe clerke telles þat a mayden forsuke
 þir Cete, and satte in a sepulchre, and tuke hir mete
 20 at a lyttill hole, ten ȝere. Scho saghe neuer man ne womaun,
 ne þay hir face, Bot stode at a hole, and talde why scho was
 enclosede, And said þat “a ȝonge man was tempede of my
 fairehede; For-þy me warre leuere be, als lange als I lyfe,
 24 in þis sepulchre, þan any sawle þat es made til þe lyknes of
 Gode, suld perichse by cause of me.” And whē men askede hire:
 how scho myghte swa lyffe, scho said, “fra the begynnynge
 of the day I gyfe me tiff praynge tiff forthe dayes; Thane
 28 I wyrke with handes some thyng; and alswa I wyrke in
 thoghtes, by patryarkes, prophetes, appostilles, Martyrs and
 confessours, and by-haldes paire Ioye. And afterwarde I take
 my mete. Whē euē comys, with gret Ioye I lose my
 32 lorde. The ende of my lyfe I habye in gude hope and thole-
 modnes”: & loo, swa perfittly a womaun lyfede! Richard
 herymyte reherces þis tale in Ensampill.

A maiden
 shut herself
 [† Lf. 195.]
 in a sepulchre
 to prevent a
 man sinning
 by loving her.

She spent her
 days in prayer,
 in thoughts of
 martyrs, &c.,

and awaited
 death in hope.

[Follow, two short Latin pieces; 1. **Richardus heremyta**—*Meliora sunt verbera tua vino*, &c. 2. **Item, inferius idem Richardus**,—*O quam delectabile gaudium et delicatum solacium amare Dei filium*, &c.; then, on leaf 195 back,]

VII.

[† Ll. 195 bk.] † **A notabiil Tretys off the ten Comandementys, Drawen by Richerde, the hermyte off Hampull.**

¶ 1s.
The first Com-
mandment.

Forbids
witchcraft,
sorcery, di-
vining, and
astrology.

Men may
reverence
holy crosses
and images.

¶ 1j.
The second
Command-
ment (third
in Decalogue).
Forbids vain
and wicked
oaths.

The fyrste comandement es ‘Thy Lorde God þou sañ loute,
and til Hym anely þou sañ serue.’ In this comandement 8
es forboden añ mawmetryse, añ wychcrafte and charem-
ynge, the wylke may do na remedy tiff any seknes of mañ,
womañ, or beste, For þay erre þe snarrys of þe deuelle, by þe
whilke he afforces hym to dyssayue mankynde. Alsua in þis 12
commandemente es forbodyn to gyffe trouthe tiff socerye or tiff
dyuynynge; by sternys, or by dremys, or by any swylke thynges.
Astronomyenes by-haldes þe daye and þe houre, and þe poynte
þat mañ es borne In, and vndyr whylke syngne he es borne, 16
and þe poynte þat he begynnes to be In; and by þire syngnes
and oper, þay saye þat þay say that sañ be-fañ þe man afty-
warde; Bot theyre errowre es reproffede of haly doctours. Haly
crosses meñ sañ lowte, For thay are in syngne of Cryste 20
crucyfiede. To ymages es þe louynge þat es tiff thayñ of
whayn paire are þe ymage; For þat Entent anely paire are for
to lowte.

The tothire comandement es ‘þou sañ noghte take þe name 24
of God in vayne.’ Here is forboden athe *wilk*-owtten chesoñ.
He þat neuenes God & sweris fals, dispys[e] God. In thre maners
mane may syñ in swerynge; That es, if he swere agayne
his coneyce, or if he swere be Cryste wondes or blude, 28
That es euermare gret syñ, þose it be sothe þat he sweris,
For it sounes in irreu[er]ence of Ihesu Cryste. Also if he comñ
agaynes his athe, noght fulfilland þat he has sworne. The nam

of Gode es takyð in vayne one many maners : with herte, with mouthe, with werke. With herte, takes false crystið meñ it in vayne, þat rescheyues þe sacrement with-owtteð grace in sawle.

The name of God taken in vain in many manners.

4 With mouthe es it tane in vayne, with all athes brekyng, of new prechyng þat es vanyte and vndevocone ; prayere, when we honour God with oure lypys, and oure hertys erre ferre fra Hym. With werke, ypocrittes takes Goddes nam in vayne, For they 8 feyne gud dede with-owtteð, and þey erre with-owtteð charyte and vertue and force of sawle to stand agayne all iñ styrrynges.

New preaching, formal prayer, and hypocrisy.

The thirde commandement es ‘Vmbethynke the þat thow halowe þi halydaye.’ This commandement may be takyð in thre 12 maneres. Firste generally, þat we sesse of all vyces þat lettys deuocione to God in prayenge and thynkyng. The thyrd¹ es specyall, als in contemplatyfe meñ þat departis paym fra all werldly thynges, swa þat þey hally gyfe paym tiff God. The 16 fyrste manere es nedfull vs to do ; The tothire we awe to do ; The thirde es perfeccione. For-thi, one þe halydaye, men awe, als God byddys, to lese all syn, and do na werke þat lettis thaym to gyffe þaire herte to Godd, thatt pay halowe þe daye 20 in ryst, and deuocione, and dedys of charyte.

¶ iii.
The third (fourth) Commandment. Its general meaning. Special meaning for contemplative men.

The ferthe comandement es ‘Honoure thy fadyre and þi modyre.’ That es, in twa thynges, þat es, bodyly and gastely. Bodyly, in sustenance, þat pay be helpede and sustaynede in þaire 24 elde, and when pay are vumyghtty of paym selfe. Gastely, in reuerence and bouxomnes, þat pay say to þaṁ na wordes of myssawe, ne vnhoneste, ne of displesance, vnauysedly, Bot serue þaṁ mekely, and gladly and lawlyly, þat pay may wyð þat 28 Godde hyghte to swylke barnes þat es laude of lyghte. And if pay be dede, thaym awe to helpe þaire sawles with almous dedes and prayers.

¶ iiij.
The fourth (fifth) Commandment. Duty to parents bodily and ghostly.

The fifte commandement † es, þat ‘thow slaa na maṁ, nowthire 32 with assente, ne with werke, ne with worde or fauour.’ And also here es forboden vn-ryghtewyse hurtyng of any persoun. Thay are slaers gastely, þat wiñ noghte feede þe pouer in nede, and þat defames men, and þat confoundes Innocentys.

If they are dead their souls must be helped by alms-deeds.

¶ v.
[† Lf. 196.]
The fifth (sixth) Commandment.

Spiritual murderers.

¹ The second, or ‘tothire,’ is omitted.

¶ **vj.**
The sixth(7th)
Command-
ment.
Forbids all
manner of
pollution.

The sexte commandement es, 'Thow saß be na lichoure'; pat es, thow saß haue na man or womað Bot þat þou has taken in fourme of Haly Kyrke. Alswa here es forboden aß maner of wilfull pollusyone procurede one any maner agaynes kyndly oys 4 or oper-gates.

¶ **vij.**
The seventh
(eighth) Com-
mandment.

The seuende commandement, es 'Thow saß noghte do na thyfte.' In the whylke es forboden aß manere of with-draweynge of oper meñ thynges wrangwysely, agaynes þaire s wyß þat aghite it, Bot if it ware in tyme of maste nede, when aß thynges erre comone. Also here es forboden gillery of weghte or of tale, or of mett or of mesure, or thorow okyre, or violence, or drede, als bedeffs or foresters duse, and mynysters of þe 12 kynge, or thurgh extorecyone, als lordes duse.

¶ **viiij.**
The eighth
(ninth) Com-
mandment.

All lying is
not deadly
sin.

The aughten commandement es, that 'thow saß noghte bere false wyttnes agaynes thi neghteboüre,' als in assys, or cause of matremoyne. And also lyenges ere forboden in þis commande- 16 ment, and forswerrynge. Bot aß lyenges are noghte dedly syn, bot if þay noye tiß som man bodyly or gastely.

¶ **ix.**
The ninth
(part of tenth)
Command-
ment.
Our neigh-
bour's goods
not to be
wrongly co-
vete.

The nynde commandement es, 'Thow saß noghte couayte þe hous or oper thyng mobiff or in-mobiff of þi neghtbour with 20 wrange,' ne þou saß noghte hald oper mens gude if þou may 3elde thaynð, elles þi penance saues þe noghte.

¶ **x.**
The tenth
(part) Com-
mandment.
We ought to
love our
neighbour as
ourselves.

The tend commandement es, 'Thow saß noghte couayte þi neghtebour wyfe, ne his seruande, ne his mayden, ne mobyls 24 of his.' He lufes God þat kepis thire commandementes for lufe. His neghtebour hym awe to lufe als hym selfe, þat es, tiß þe same gude þat he lufes hym-selfe to, na thyng tiß iß; and þat he lufe his neghtbour saule mare pañ his body, or any gude 3 of 28 þe worlde, & cetera. Explicit.

VIII.

Item, Idem de septem donis Spiritus Sancti.

Also of the gyftes of the Haly Gaste.

[On lf. 196.]

4 **P**e seuē gyftes of þe Haly Gaste þat ere gyfēd to men and
 wymmēd þat er ordaynede to þe Ioye of heuēd, and ledys
 thaire lyfe in this worlde rehtwysely:—Thire are thay,
 Wysdōm, Vndyrstandynge, Counsayle, Strenghe, Con-
 nyngē, Pete, The drede of God. Begynnd we at Consaile, for
 8 þare-of es myster at the begynnynge of oure werkes, þat vs
 myslyke noghte aftyrwarde. With thire seuē gyftes þe Haly
 Gaste teches sere mēd sere ly. ¶ Consaile es doynge awaye of
 worldes reches, and of all delytes of all thynges þat mane may
 12 be tagyld with in thoghte or dede, and þat withdrawynge in-
 tiff contemplacyone of Gode. ¶ Vndyrstandynge es to knawe whate
 es to doo and whate es to lefe, and þat that saff be gyfēd, to
 gyffe it to thaym þat has nede, noghte tiff oper þat has na
 16 myster. ¶ Wysdome es forgetynge of erthely thynges, and
 thynkyngē of heuen, with discrecyone of all mēd dedys. In þis
 gyfte schynes contemplacyone, þat es, Saynt Austyn says,
 A gastely dede of fleschely Affeeyones thurghē þe Ioye of
 20 Araysede thoghte. + ¶ Strenghe es lastynge to fullfiff gude pur-
 pose, þat it be noghte lefte for welc ne for waa. ¶ Pete es, þat a man
 be mylde, and gaynesay noghte haly writte whēd it smyttes his
 synnys, whethire he vndyrstand it or noghte, Bot in all his
 24 myghte purge he þe vilte of syn in hynd and oþer. ¶ Connyngē
 es, þat makes a man of gude, noghte ruysand hynd of his rechte-
 wysnes, bot sorowand of his synnys, and þat man gedys erthely
 gude anely to the honour of God, and prow to oper mēd þa
 28 hym-selfe. ¶ The drede of God es, þat we turne noghte Agayne
 tiff oure syn thurghē any ill eggyng. And þat es drede perfitē
 in vs, and gastely, When we drede to wrethe God in þe leste syn
 þat we kañd knawe, and flese it als venym. **Explicit.**

The seven
gifts of the
Holy Ghost.I. Coonsel,
which is the
taking up the
contempla-
tive life.ij. Under-
standing,
which teaches
us how to dis-
tribute to the
needy.iij. Wisdom,
which makes
us think of
Heaven.

Austyn.

[+ Lf. 196 bk.]
iiij. Strength,
which is sted-
fastness in
good purpose.v. Pity,
which makes
a man humble
to receive the
teaching of
Holy Writ.vj. Cunnig,
which makes
a man peni-
tent and cha-
ritable.vij. The fear
of God, which
makes us fear
to sin.

IX.

[Onlf.196 bk.]

Item, idem de dilectacione in Deo.

Also of þe same,
delyte and ȝernyng of Gode.**Ihesus, Marie filius, sit miehi clemens & propecius ! Amen ! 4**What delight
in God is.

Gernyng and delite of Ihesu Criste, þat has na thyng of
worldes thoghtes, es wondyrfull pure, haly, and faste;
and whēn a man felis hym in þat degre, than es a man
Circumsysede gastely. Whēn all oper besynes and affeeycons 8
and thoghtes are drawē away owte of his saule That he may
hafe ryste in Goddes lufe, with-owtten tagillynge of oper thynges.

Its wonderful
power.

¶ The delyte es wondirfull. It es sa heghe þat na thoghte may
reche þar-to to bryng it doun. ¶ It es pure, when it es noghte 12
blendid with na thyng þat es contrayrie thare-to. ¶ And it es

Three things
which in-
crease delight
in God.

faste, whēn it es cleue and stabill, delitande by it-selfe. ¶ Three
thynges makes delite in Gode heghe. Ane es, restreynunge of
fleschely luste in compleccionne. Anoper es, restreynunge or 16
repressyng of ill styrryng and of temptacione in will. The
thirde es, kepyng or hegheyng of þe herte in lyghtenyng of
þe Halygaste, þat haldis his herte vpe fra all erthely thoghtes,
þat he sette nane obstakill at the comyng of Criste in-till hym. 20
¶ Ilkane þat conaytes endles hele, Be he besy nyghte and daye to
fulfyll þis lare, or elles to Cristes lufe he may noghte wynn; For
it es heghe, and all þat it duellis in, it lyftes abownd layery lustes
and vile conaytes, and abownd all affeeyouns and thoghtes of 24
any bodily thyng. Twa thynges makes oure delyte pure.

Two things
which make
this delight
pure.

Ane es, ternyng of sensualite to the skyll. For, whēn any es
tornede to delite of hys fyve wittes, alsome vnclemens entyrs in-
to his saule. Anoper es, þat þe skyll mekely be vssede in gastely 28
thynges, als in medytacyons, and orysouns, and luyng in haly
bukes. For-thy þe delyte þat has noghte of vnordaynde
styrryng, and mekely has styrryng in Criste, and in whilke
þe sensuylite es tournede to þe skyll, all sette and eysede tyll 32
God, makys a mans saule in ryste & sekirnes, and ay to duell in

gude hope, & to be payede with all Godis sandes with-owtten
gruchynge or heuynese of thoghte, & *cetera*. **Explicit.**

Explicit carmen. Qui scripsit, sit benedictus! Amen!

4 †¶ **Incipit Speculum Sancti Edmundi Cantuarensis** [† Leaf 197.]

Archipiscopi in Anglicis.

Here begynnys The Myrrour of Seynt Edmonde þe
Ersebechope of Canterberye. [*Not printed here.*]

X.

8 [The Anehede of Godd with mannis saule.]¹

[On lf. 219
bk.]

Dere Frende, wit þou wele þat þe ende and þe soueraynte
of perfeccione standes in a verray anehede of Godd
and of manes saule by *perfyte* charyte. This Ende
12 þan es verrayly made, whene þe myghtes of þe saule
er reformede by grace to þe dignyte and þe state of þe
firste condicione, þat es, whene þe mynde es stabled
sadely, with-owtten †changynge and vagacyone, in Godd and
16 gastely thynges, and when the resone es cleryde fra all worldly
& fleschely behaldynges and Imagycyones, *fygours* and fantasies
of creatures, and es illumenede with grace for to be-halde
Godde and gastely thynges, and wheñ þe wit and þe affeccyon
20 es puryfiede and cleneseð fra all fleschely lustes, kyndely and
werldly lufe, and es enflawmede with brennande lufe of þe Haly
Gaste. Bot þis wondirfull anehede may noghte be fulfillede
*perfyte*ly, contennually, ne hally in þis lyfe, for corrupcyon of þe
24 flesche, Bot anely in þe blysse of heuen. Neuer-þe-lattere, þe
nerre þat a saule in þis presente lyfe may come to þis anehede,
þe mare *perfyte* it es, For [þe mare] þat it es reformede by grace
till þe ymage and þe lyknes of his creatoure here one þis manere
28 wyse, þe more Ioy and blysse sall it haue in heuen. Oure Lorde
Godd es ane Endles beyng with-owtten chaungynge, All-myghty
with-owtten faylynge, Souerayne wysdome, lyghte, sofastenes
with-owtten errour or myrknes; Souerayne gudnes, lufe, Pees

The Union of
God with
man's Soul is
the highest
perfection.

[† Lf. 220.]

This Union
may not be
fully reached
in this life.

The nature of
God.

The nearer a
soul can be

¹ This treatise, which is without heading in the MS., was ascribed to Richard Rolle by Sir F. Madden when he examined the Thornton MS. in 1835.

brought to
this nature
the higher its
advance,

The comfort
a soul thus
gains,

The fleshly
nature made
to minister to
its delight,

For this the
dignity of the
soul is shown.
[† l. f. 220 bk.]

and swetnes; þan, þe mare þat a saule es Anehede, festened, *con-*
fourmede & Ioynede to oure Lorde Godd, þe mare stabill it es
& myghty, þe mare wysse & clere, Gude, peyseble, luffande,
and mare vertuous; and so it es mare perfite. For a saule þat 4
haues, by grace of Ihesu, and lange trauayle of bodyly & gastely
excereyse, ouercommen and dystroyede concupyscens and passiouns,
and vnskillwyse styrrynges with-in it-selfe, and with-owtten
*in þe sensualite, and es clede*¹ *in vertus,—as in mekenes and* 8
myldnes, in pacyence, in sothefastnes, in gastely strenghe and
ryghtewisenes, in contynence, in wysdom, in trouthe, hope, and
charyte,—þan es it made perfite als it may be in þis lyfe. Mekiff
comforthe it reschayues of oure Lorde, noȝte anely inwardly in 12
his preue substance, be þe vertu of þe anehede to oure Lorde, þat
lyes in knaweynge and lufyng of Godd; in lyghte of gastely
brynnunge of hynd, in *transfourmyng* of þe saule in þe Godhede,
Bot also in many oþer comforthes, & Sauours, swetnes, and 16
wondirfull felynges one sere maners. Aftir oure Lorde vouches
safe to vesete his creatours here in erthe, and eftyre þe saule pro-
fytes and waxes in charyte, Some saule (by vertue of charyte þat
Godd gyffes it) es so clenese, þat all creaturs, in all þat he heris 20
or sese, or felis by any of his wittes, turnes hynd tiff comforthe
and gladnes; and þe sensualite receyues newe savour and swetnes
in all creaturs. And righte als before, þe lykynges in þe sensualite
ware fleschely, vayne, and veyous, for þe payne of þe orygynalle 24
synnd, righte so nowe þay ere made gastely, and clene, *with-owtten*
bitternes and bytyng of coneyence. And þis es þe gudnes of
oure Lorde, þat, sen þe saule es puneschede in the sensualite, and
þe flesche es *partynere* of þe payne, That eftirwarde þe saule be 28
comforthe in hir sensualite, and þe flesche be felawe of þe Ioye
and comforthe *with* þe saule, noghte fleschely, bot gastely, als he
was felawe in tribulacione and payne. þis es þe fredom & þe
lordchipe, † dygnyte and þe wyrehippe, þat a manes saule hase ouer 32
all creaturs; The whylke dygnyte he may receyue by grace here,
þat ilk a creature sauoure to hynd als it es, and þat es, when by
grace he sese, or he heres, or he felys anely Godd in all creaturs.

¹ *Stain in MS.*

One þis maner wyse a saule es made gastely in þe sensualite by
 abowndance of charite pat es in þe substance of the saule. Also
 oure Lorde comforthes a saule by Aungells sange. Bot what þat
 4 sange es, it may noghte [be] dyscryuede be no bodyly lyknes, for it
 es gastely, and abownd aȝ manere of ymagynacyone and mans
 resoȝ. It may be perceyuede and felide in a saule, bot it may
 noghte be spoken. Neuer-þe-lattere, I speke þare-of to þe als
 8 me thyne. When a saule es purifyede by þe lufe of Goddȝ,
 Illumynede by wysedom, stabled by myghte of Goddȝ, Than es þe
 eghe of þe saule opyned to be-halde gastely thynges, as vertus,
 Aungells, and haly saules, and heuenly thynges. Thane es þe saule
 12 abiff, by cause of elennes, to fele þe toucheynge, þe spekyng of
 gude Aungells. This touchyng and spekyng es gastely, noghte
 bodyly: For when þe saule es lyftede and raysede owte of the
 sensualyte, and owte of mynde of any erthely thynges, Thaȝ in
 16 gret feruoure of lufe and lyghte of Goddȝ, if oure Lorde vouche-
 safe, þe saule may here & fele heuenly sowȝ, made by þe pre-
 sence of Aungells in lounge of Goddȝ. Noghte þat þis sange of
 Aungells es souerayne Ioy of þe saule, Bot a defference þat es
 20 by-twyxe a manes saule in flesche and ane Aungelle, be-cause of
 vnclennes. A saule may noghte here it, bot by raunychyng in
 lufe, and nedis for to be purifiede fult clene, and fullfillide of
 mekyȝ charyte, are it ware abyȝ for to here heuenly sowȝ.
 24 For þe souerayne and þe Esceneyalle Ioy es in þe lufe of Goddȝ by
 hyȝ-selfe and for hyȝ-selfe, and þe secundarye es in comonyng
 and byhaldyng of Aungells and gastely creaturs. For, ryghte as
 a saule, in vndirstandyng of gastely thynges, es of ofte sythes
 28 touched and kennede thurghe bodyly ymagynacyone, by wyrkyng
 of Aungells (as Ezechielle þe profetesawe in bodily ymagynacyonne
 þe sothefastnes of Goddes preuates), Righte so, in þe lufe of
 Goddȝ, a saule, be þe presence of Aungelles, es raueschede owte
 32 of aȝ mynde of erthely and fleschely thynges in-to a heuenly Ioye,
 to here Aungells saunge and heuenly sowȝ, eftir þat þe charite
 es mare or lesse. Nowe thaȝ, thyne me, þat þer may no saule
 fele verreyly Aungells sange ne heuenly sowȝ, bot it be in perfite
 36 charite. And noghte for-thi aȝ þat are in perfite charyte ne

Also our Lord
comforts a
soul by angels'
song.

This cannot
be fully de-
scribed, but I
will speak of
it as I think.

The way to
hear it is by
an excess of
love.

And not all
those who are
in perfect
charity can
hear it.

Our Lord
knows the
soul that for
burning
love is worthy
to hear angels'
song.

[† Lf. 22r.]

Some are de-
ceived by
their own
imagination
in this matter.

And are
under delu-
sions arising
from physical
causes.

This is the
craft of the
Devil.

hase noghte felyde it, Bot anely þat saule þat es purede in þe
fyre of lufe of Godd̃, þat all erthely sauoure es brynte owte of it,
and all menes lettande be-twix þe saule and þe clenues of Angells
es brokēd and put away fra it. Þan sothely may he synge a 4
newe sange, and sothely may he here a blysfult heuenly sowid
and Aungells sange, *with-owtten* dessayte or feynynge. Oure
Lorde wate whare þat saule es þat, for abowndance of brynnande
lufe, es worthi to here Aungells sange. Wha-so þan wilt here 8
Aungells sange, and noghte be dyssayuede by feynynge, † ne by
ymagynacyone of hym-selfe, ne by illusyone of þe Enemy, hym
behoues hafe *perfitte* charite, and þat es, when all vayne lufe and
drede, vayne Ioy and sorowe, es casteid owte of þe herte, þat he 12
lufes na thyng bot Godd̃, ne dredis na thyng bot Godd̃, ne
Ioyes ne sorowes na thyng bot in Godd̃, or of Godd̃. Who-so
myghte, by þe grace of Godd̃, go þis way, he sulde noghte erre.
Nener-þe-lattere sōid men ere disceyued by þaire awenid ymagy- 16
nacyon, or by illueyon of þe Enemy in þis matere. Sōid mañ,
whēd he hase lange trauelede bodily and gastely in dystroynge of
synnes and getyng of vertus, and *perauenture* hase getyid
by grace a somdele ryste, and a clerete in coneyce, onone he 20
leues prayers, redyngs of haly writte, and medytacions of þe
passione of Criste, and þe mynde of his wreechidnes, and, are
he be callede of Godd̃, he gedys his wittys by violence to seke
and to be-halde heuenly thynges, are his eghe be made gastely 24
by grace, and *ouertrauells* by ymagynacionns his wittes, and by
vndiscrete trauelynge turnes þe braynes in his heuede, and for-
brekes þe myghtes and þe wittes of þe saule and of þe body; and
þañ, for febilnes of þe brayne, hym thynkes þat he heres woundir- 28
fult sownes and sanges, and þat es no thyng eñs bot a fantasie
caused of trubblýng of þe brayne, as a mañ þat es in a frensyte,
hym thynkes þat he herys or sēse þat na noþer man duse, and all
es bot vanyte and fantasie of þe heued; or elles by wyrkyng of 32
þe enemy þat senys swylke sowne in h[is her]ynge. For if a mañ
hase any *presumpcion* in his fantasies and in his wirkyng, and
fare-be fulles in-to vndiscrete ymagynacyone, as it ware a frensyte,
and es noghte kennede ne rowlede of grace, ne comforthede by 36

gastely strenghe, þe deuclle entirs þan by fals illumynacyons, and
 fals sownnes and swetnes, and dyssaues a mans saule. And of
 þis false grounde sprynges erroures and heresyces, false prophesyces,
 4 *presumpeyons* and false *rusyngs*, Blasfemyes, and sclandiynge,
 and many oþer meschefes. And þare-fore, if þou se any man
 gastely ocupiede Falle in any of þise synnes, and þise dissaytes, And no true
hearing of
angels' song.
 or in frensyces, wit þou welle þat he herde neuer ne felide Aungells
 8 sange, ne heuenly sowne. For sothely, he þat verreyly heres
 Aungels sange, he es made so wyse þat he saß neuer erre by
 fantasye, ne by indiscrecyon, ne by no sleghte of þe deuclle.
 Also sonð men felis in theire hertes as it were a gastely sowne and
 12 swete sanges of dyuerse maners, and þis es commonly gude, and
 somtyme it may *turne* tyll dissayte. þis sowne es felide one þis
 wyse. Some man settis þe thoghte of his herte anely in þe
 name of Ihesu, and stedfastly haldis it þare-too; and in schorte
 16 tynd hym thyntes that þat name *turnes* hynd till gret comfortho
 and swetnes, and hynd thyntes þat þe name sownnes in his herte
 delitably, as it were a saunge, and þe vertu of þis likynge es so
 myghty, þat it drawes in all þe wittes of þe saule þare-to. Who-
 20 so may fele þis sownne and þis swetnes verreyly in his herte, wite
 he welle þat it es of Godd; and als lange als he es meke, he saß
 noghte be dissayuede. Bot þis es noghte Aungels sange, bot it
 es a saunge of þe saule, be vertu of þe name, and by touchynge of
 24 þe gude Aungels. For when a saule † offers it to Ihesu trewly
 & mekely, puttande all his traiste and his desyre in hym, and
 besily kepis in his mynde, Oure Lorde Ihesu, whene he witt,
 puris þe affeccione of þe saule, and fillis it & sedis it with
 28 swetnes of hym-selfe, and makes his name in þe felynge of þe
 saule as hony, and as sange, and as any thyng þat es delitable.
 So þat it lykys þe saule euer mare for to cry 'Ihesu, Ihesu'; and
 noghte anely he hase comfortho in þis, bot also in psalmes¹ and
 32 ympnes, and antymms of Haly Kyrke, þat þe herte synges þam
 swetely, deuotly, and frely, *with-owtten* any trauelle of þe saule,
 or bitternes, in þe same tynd, and note; þat Haly Kyrke vses.
 This es þe gude and of þe gyfte of Godd, For þe substance of þis

Other delu-
sions that
may arise in
the mind.

Danger aris-
ing from an
intense devo-
tion to the
name of
Jesus.

Difference be-
tween angels'
song and the
songs of the
Lord.
[† Lf. 221 bk.]

¹ MS. *psalmes*.

Danger from
vain-glory.

Danger from
a mere
mechanical
remembrance
of the name of
Jesus.

This is no-
thing but
blindness and
folly.

Our safety
lies in hu-
mility.

These are my
views, though
others may be
able to say
more.

felynge lyes in þe lufe of Ihesu, whilke es fedde and lyghtenede by swilke maner of sanges. Neuer-þe-lattere, in þis maner felynge a saule may be disceyued by vayne glorie, noghte in þat tynd þat þe affeccioñ synges to Ihesu and loues Ihesu 4 in swetnes of hym, bot eftyrwarde, whan it cesses, & þe herte kelis of loue of Ihesu, Than̄ entyrs in vayne glorie. Also sum mañ es dessayuede on þis wyese. He heris wele say þat it es gnde to haue Ihesu in his mynde, or any oþer gude worde of 8 Godd̄, and þaũ he streynes his herte myghtyly to þat name, and by acostōũ he hase it nerehande alway in his mynde. Noghte for-thi he felis nouþer þare-by, in his affeccyōne, swetnes, ne lighte of knawynge in his resouñ, bot anely a nakede mynde of 12 Godd̄ or of Ihesu, or of Mary, or of any oþer gude worde. Here may be disceyte, noghte for it es iñ to hafe Ihesu in mynde oñ þis wyse, Bot if he [think a thinge] and this mynde, þat es anely his awēd wyrkyng by custōũ, halde it a specyalle vesytacyōũ of 16 oure Lorde, and thynke it mare þaũ it es. For, wite þou wele, þat a nakede mynde or a nakede ymagycioñ of Ihesu or of any gastely thyng, with-owtten swetnes of lufe in þe affeccioñ, or with-owtten lyghte of knawynge in resouñ, es bot a blyndnes, 20 and a waye to dessayte, if a mañ halde it in his awēd mare þaũ it es. Thare-fore I halde it sekyre þat he be meke in his awēd felynge, and halde þis mynde in regarde noghte, til̄ he mowe, be custōũ and vsynge of þis mynde, fele þe fyre of lufe in his affec- 24 cioñ, and þe lyghte of knawynge in his resouñ. Loo! I haue tolde þe in þis mater a lyttl̄ as me thynke; noghte affermande þat þis suffisches, ne þat þis es þe sothefastnes in þis mater. Bot if þe thynke it oþer-wyse, or elles any oþer mañ sauour by grace 28 þe contrarye here-to, I leue þe saying, and gyfe stede to hym. It sufficeth to me for to lyffe in trouthe princypally, and noghte in felynge.

[*Follows, on Lf. 222, a Poem :*

32

þi Ioy be ilke a dele to serue thi Godd̄ to paye . . .
ends : Thow sañ hym se with eghe
And come to Criste thi frende.]

Explicit, &c.

36

XI.

[ACTIVE AND CONTEMPLATIVE LIFE¹.]

†[b Rethirne and susteryne bodely and goostely, two maner of states ther bene in holychirch, be the which cristen soules plesyð God and gettyn hem the blisse of heven, the one is
4 bodily, and the other is gostely. Bodely wirkyngel ongith principally to worldely men or women, the which haunted leuefully worldely goodes, and wilfully vsen worldely besynnessis. Also itt longith to all yonge begynnynge men, which come newe
8 oute of worldely synnes to the seruyce of God, for to make hem able to goostely wyrkynges, and for to breke downe the vnboxomnes of the body be skiff, And swich bodely wyrkynges that itt myght be souple and redy, and not moch contrarious
12 to the spirite in gostely wyrkyng. For, as seynt Poule seith, as women was maade for man, and not man for women, Ryght so bodely wirkyngis was maade for goostely, and not gostely for bodely. Bodely wirkyngis goth before, and gostely comyth aftir,
16 so seith seynt Poule,

[† Lf. 59.]
The two states in Holy Church, bodily and ghostly.
[Bibl. Reg. 17. C. xviii.]

The Ghostly state the highest.

Non quod prius spirituale, sed quod prius animale, deinde spirituale.

¹ The Lincoln manuscript of this treatise being imperfect, the beginning, to p. 27, line 29, is supplied from a British Museum MS. (Bibl. Reg. 17. C. xviii). This, as will be observed, is in a different dialect from the Thornton MS., being more modern, and according to Mr. Morris's test of the verbal plurals, of Midland dialect. There is also a MS. of the treatise in Cambridge University Library, which differs in dialect from both the above, and appears to be of still later date. We give a sentence from each by way of comparison of the spelling:—

THORNTON.	B. M.	CAMBRIDGE.
meñ þat ware in prela- cie and oper also þat ware haly temperalle meñ had fuff charite in affeccione with-in and also in wirk- ynge with-owtteñ.	men that were in pre- laci and othir also that were holy temperell meñ had fuff cherite with affec- cion with-in and also in wirkyng with-outen.	men þat wern in prela- cie and opere also þat wern temporal men hadde ful charite in affectioun with- inne and also in werkyng with-outen.

Bibl. Reg.
C. xviii.]
The Ghostly
state not
easily
reached.

[† Lf. 59 bk.]

We must wait
and work.

What bodily
working is.

These works
are pleasing
to God.

And a neces-
sary founda-
tion for spiri-
tual advance-
ment.

g Ostely werke comyth not firste; but firste comyth bodely werke that is doone by the body, and sithen comyth gostely affir; and this is the cause why itt behouyeth the to be soo, for we are borne in synne and in corrupeion of the flessch, by the 4 which we be so blyndet and so ouerlaide, that we haue nethir the gostely knowynge of God by light of vndirstondynge, ne gostely felynge of hym by clene desire of lovyng. And for-thi we mowe not sodenly stir oute of this mirke pitte of this fleshly 8 corrupeion into that gostely light. For we may not suffre † itt ne bere itt for sekenes of oure silfe, no more than we may with oure bodely¹ cene, when pei be sore, beholde the light of the sonne.

And therfor we muste abide, and wirke be processe of tyme. 12

F firste bi bodily werkis besili, vnto we be discharged of this hevy birthen of synne, pe which lettith vs fro goostely wirkyng. And till oure soule be somewhat clensid from gret outwarde synnes, and abiled to gostely werke. By this bodely 16 wirkyng that I spake of, may pou vndirstonde all maner of goode werke that thi soule doth by pe wittes and the membres of thi bodi vnto thi silfe,—as in fastynge, wakeynge, and in refreyngynge of thi fleshly lustis, be othir pennaunce doyng,—or 20 to thine even cristen, by fulfillynge of the dedis of mercy bodili or gostely, or vnto God, by suffryng of all maner bodely mischeves for the loue of rightwisnes. And thees werkis doone in trouth by charite pleydyn God, with-out the which pei be noght. Than 24 who-so desirith forto be occupied gostely, hit is sekir and profitable to hym that he be firste well assaide a longe tyme in this bodely¹ wirkyng, for thies bodely dedis ar tokyne and shewynge of moralle vertues, with-out which a soule is not 28 able forto werke gostely. Breke downe firste pride in bodely beryng, and also with-in thi herte, thynkyng, boostynge, and prikkynge and preysynge of thi silfe and of thi dedis, presumynge of thi silfe, and veynlikenge of thi silfe, of eny thyng 32 that God hath sent the, bodili or gostely. Breke downe also envy and Ire ayene thyne even cristen, wheper he be riche or pore, goode or² badde, that pou hate hym nott, ne haue

¹ MS. bedely.

² MS. of.

disdeyne of hym wilfully, † nethir in worde, ne in dede. Aft-so breke doune Couatise or worldely goode, þat þou (for holdyng
or getyng or sauynge of itt) offende not thi conscience, ne breke
4 not charite to God and to thi even cristen, for loue of no
worldely gode, but that þou getiste to kepe itt and to spened
itt with-oute loue or vaynlikyng of itt, as reson askith, in
worship of God, and helpe of thyne evyn cristyð. Breke
8 doune also, as þou may, fleshely likynges, oper in accidie or in
bodili ease, or glotonie, or licheye; and þan, whan þou haste be
well trauailed and wele assaide in all swich bodily werkes,
than may þou bi grace ordeyne the to goostely wirkynges.
12 Grace and the goodenes of oure lorde Ihesu Criste that ho
hath shewed to the,—in with-drawyng of thyne herte fro luste
and from likynges of worldely vanite, and vse of fleshly synnes
and in the turnyng of thi will enterely to his seruyce and his
16 plesaunce,—bryngith into my herte much mater to loue hym in
his mercy. And also itt sterith me gretly to strength the in thi
goode purpos and thi wirkyng that þou haste begoð, forto
bryng itt to a goode ende, if that I coude, and principally for
20 God, and sithen for tendir affeccion of loue which þou haste to
me, Thoffe I be a wrech and vnworthi. I knowe well the
desire of thi herte, that þou desiriste gretely to serue oure Lorde
by goostely occupacjon, and holy, with-oute lettyng or stobil-
24 lyng of worldely besynes, þat þou myght com by grace to more
knowyng and gostely felyng of God, and of gostely thyngis.
This desire is goode, as I hope, and of God, for itt is sente vnto
† hym specially. Nevirtheles itt is to refreyne and rewen by
28 discrecion, as even outwarde wirkyng aftr the state that þou
arte in, for charite vnrewled turnyth som tyme into vice. And
for this is seid in holy write, ‘Ordinavit in me caritatem,’
That is to sey, oure Lorde yevyng to me cherite, sett itt in ordir,
32 and in reule, that itt shulde nat be loste by myne discrecion.
Right so this charite and this desire that oure Lorde hattth
yeven, of his mercy, to the, is forto rule and ordeyne how thou
shalte pursewe itt, aftr þi degre askith, and aftr the lyvyng
36 that thou haste vsed by-for this tyme, and after the grace of

[† Lf. 60.]
[Bibl. Reg.
17. C. xviii.]

When well
exercised in
bodily good
works you
may advance
to spiritual
works.

The desire of
the purely
contemplative
life good.
[† Lf. 60 bk.]

But even the
best things
not always
right.

[Bibl. Reg.
17. C. xviii.]
The claims
which active
life has.

vertues that þou now haste. Thow shalt not vttrily folow thi
desire forto leue occupacìon and besynes of the worlde which ar
nedefull to vsen, in reulyng of thi silfe and of all othir that
ar vndir thi kepyng, and yeve the holy to gostely occupacìon of 4
prayers and holy meditacions as itt were a frere or a monke, or
anoþer mañ that war not bonden to the worlde by children and
seruantes as þou arte, for itt fallith not to the. And if þou doo
soo, thou kepiste not the ordire and charite. Also yf þou woldiste 8
leueñ vttrily gostely occupacìon, namely now aftir þe grace that
God hath yeuend vnto þe, and sett the holy to the besynes
of the worlde, to the fulfyllinge of the werkis of actife liffe
as fully as anoþir mañ that nevir felt denociõñ, thou leuyste 12
the ordir of cherite, for thi state askith forto doo both ilkoñ
of hem in dyvrys tymes. Thou shalt medle the werkes of
actife liffe with goostely werkes of live comtemplatyfe, and than
þou doste wele. For þou shalt oo tyme with Martha be besy 16
for to reule and gouerne thi householde, thi children, thi ser-
uantes, þi neghboris, and thi tenantes; if þei do well, comforth
hem there-in and helpe hem; if thei do evill, forto teche
hem, amende hem, and chastise hem. And thou shalt also loke 20
and knowe wysely thi thyngis and thi worldely goodes, þat þei be
ryghtwysly kepte bi thi seruantes, governed and truly spendid,
that þou myght the more plentivosly fulfill the dedis of mercy
with hem vnto thyne evyn cristen. Also thou shalt, with Maria, 24
leve besines of the world, and sitt dovne at the fete of oure Lorde
by mekenes in prayers, and in holy thoghtes and in contempla-
cion of hym as he yevith the grace; and so shalt þou goo from
the oone to the othir medefully, and fulfill hem both, and than 28
kepiste þou well the ordir of cherite.

The works of
active and
contemplative
life to be
joined.

[† Lf. 61.]

Vnto what maner of men longith actiffe liffe.

n enertheles, that þou hane no wondre of this that I say, pere-
fore I shall tell and declare to the a litill of this more
opynly. þou shalt vnderstonde that pere is iij maner of lvyngis: 32
One is actife, anoþir comtemplatife, the thride is made of both,
and that is medlid. Actyfe liffe alon, that longith to worldely

The three
sorts of lives:
Active, Con-
templative,
and Mixed.

men and women which ar lerned in knowynge¹ of gostely occupacion, for þei fele no sauoure ne deuocion be ferucur of loue, as othir men doo, ne thei can no skiff of itt, and yitt nevin theles
 4 thei haue drede of God, and of the payne of heñ, and þefore thei
 † fle synne, and thei haue desire forto please God, and forto com
 to heven, and a goode wille hauen to her even cristen. Vnto
 these men itt is nedefull and spedefull to vse the werkis of Actife
 8 liffe als besili as þei may, in the helpe of hem silfe and of hir
 even cristen, for thei can nott els doo.

[Bibl. Reg.
17. C. xviii.]
Those who
are called to
the Active
life.

[† Lf. 61 bk.]

Vnto which men longith contemplatife liffe.

c contemplatife liffe alon longith to swyche men and women
 12 that, for the loue of Godd, for-saken all opyn synnes of the
 worlde, and of hir flessch, and all besynes chargis, and grevance
 of worldely goodis, and maken hem silfe pore and naked, to the
 bare nede of the bodili kynde, and fre fro soueraynte of alle
 16 othir men, to the seruice of God. Vnto thies men itt longith
 forto trauaile and occupy hem inwardly forto gett, thorow the
 grace of our Lorde, clennes in herte, and pes in conscience, bi the
 distroynge of synne and receyvyng of vertues, and so forto com
 20 to the contemplaciõ; which clennes may not be hadd without
 gret excersyice of body and continuell trauaile of the spirit, in
 deuoute prayers, feruent desires, and gostely meditacions.

Those who
are called to
the life Con-
templative.

Vnto which men longith medelid liffe.

24 t he thride liffe, that is, medlid liffe, itt longith to men of
 holi-chirch, as to prelates and to oper Curatis, the which
 han cure and souerante ouer othir men forto teche and reule hem,
 both hir bodies and hir soules, principally in fulfyllinge of the
 28 dedis of mercy bodili and gostely. Vnto thes men itt longith
 som tyme to vseñ werkis of mercy in actife liffe, in helpe and
 sustinaunce of hem silfe and of hir sugettis and of othir also,
 † and som tyme forto leue all maner of besines ortewarde, and
 32 yeve hem vnto prayers and meditacions, and redyng of holy
 writt, and to othir gosteli occupacions, after that thei fele hem

Those who
are called to
the Mixed
life.
The secular
clergy.

[† Lf. 62.]

¹ nothing (?).

[1581, Reg.
17. C. xviii.]
Rich men
who have
devout incli-
nations.

Such men
cannot
abandon
their active
duties with-
out sin.

Neither must
they neglect
spiritual
duties.

Our Lord
practised the
Mixed life.

[† Lf. 62 bk.]

disposed. Also itt longith to som temperall men, the which han soueraynte with michell haver of worldely goodis, and han also as itt wer lordisscipe ouer othir men forto gouerne and sustene hem, as a fader hath ovir his children, a maistre ouer his ser-⁴ uantis, and a lorde ovir his tenantes, the which men han also receyved of oure Lordes yifte grace of deuocion, and in party sauoure of gostely occupacion, vnto these men also longith medlid liffe, that is both actife and contemplatife. For if pese men, stondynge the charge and the bonde which thei haue taken, wille leve vtterly the besynes of the world, the which owe skilfully to be vsed in fulfillynge of hir charge, and hooly yeve hem to contemplatife liffe, thei doo not well, for thei kepe nott the ordir of¹² cherite. For charite, as pou knowiste, lith both in loue of God and of thyne evyn cristen, and perefore itt is resounable, that he that hath cherite, vse both, in wirkyng now to the one and now to the othir. For he pat, for the loue of God in contempla-¹⁶ cion, levith the loue of his evyn cristen, and doth not to hym as he oght when he is bonden pere-to, he fulfillith no cherite. Also, on the contrary wise, who-so hath¹ gret rewarde to wirke actife liffe and to besinnes of pe worlde that, for the loue of his evyn²⁰ cristen, he levith gostely occupacion vtterly, after pat God hath disposed hem there-too, thei fulfill not cherite. This is the seyng of seynt Gregory. For-thi our Lorde, forto sterve som forto vse this medlid liffe, toke vpon hym silfe the person of swiche²⁴ † maner of men, both of prelates, and of othir swich as ar disposed ther-to as I haue seide, and yave hem ensample, by his owen wirkyng, that thei shulde vse this medlid liffe as he did, that tyme he comyned with men and medled with men, shewynge to²⁸ hem his dedis of mercy. For he taght the vn-couth and vn-kunynge by his prechyng, he vesited pe seke, and helid hem of hir sores, he fedde the hungry, and he confortid the sory. And an othir tym he lefte pe conversacion of all worldely men, and of³² his disciplis, and went into disserte vpon the hilles, and continued all night in prayers alone, as the gospell seith. His medlid liffe shewith oure Lorde in hym silfe to ensample of all

¹ MS. hatith.

othir that han taken the charge of þis medlid liffe, that þei shuld
 oo tyme yeveñ hem to besynes and worldely thyngis att resonable
 nede, and to the werkes of actiffe liffe in profit of her ences-
 4 ynge, which þei haue cure of. And and othir tyme yive hem holy
 to deuocion and to contemplacion, in prayers and in meditacion.

[Bibl. Reg.
17. C. xviii.]

How holy bisshopes vsed medled liffe.

t his liffe ledde and vsed this holy Bisshopis be-for, which
 8 had cure of mennes soules, and ministracion of temperaill
 goodes. For thes holy men leste not witterly the ministracion
 of the lokinge and the dispendynge of worldely goodes, and yeve
 hem holy to contemplacion, as moch contemplacion as thei had.
 12 But thei leste full of hir owen reste in contemplacion when¹
 thei had well lever haue bene still þat, for loue of hir even
 cristen, þei intermettid hem with worldely besynes in helpynge
 of hir sugettis; and sothly that was charite. For wyscly and
 16 discretely thei departed hir letyng in two: O tyme thei fulfilled
 the lower party of cherite bi werkes of Actife liffe, for thei wer
 bonden þer-to by takynge of theire prelacies; And a-nothir
 tyme thei fulfilled the hyer party of cherite, in contemplacion
 20 of God and of gostely thyngis, by prayers and meditacions; and
 so thei had cherite to God and to hir evyñ cristen, both in
 affeccion of soule with-in, And also with shewynge of bodili
 dedis with-outen. Oper men that wer oonly contemplatiffe, and
 24 were free from all cures and prelaci, þei had full cherite to God
 and to hir evyñ cristen, but itt was oonly in affeccion of hir
 soule, and not in outwarde shewynge; and in hap so moch itt
 was more full inwarde, þei² myght not, ne itt nede not, ne itt
 28 fell not for hyñ.

Holy bishops
have used
this life.

And in both
parts of it
exercised
charity.
[† Lf. 63.]

But these]† men þat were in prelacye, and oper also þat were
 haly temperalle men, had full charite in affeccione with-in, and
 also in wirkyng with-owtten; and þat is proprily þis mellide
 32 lyfe, þat es made bathe of actyffe lyfe and of contemplatyfe lyfe.

[+ Thorn-
ton MS.
leaf 223.]

And sothely for swilke a man þat es in spirituuelle soueraynte,
 as in prelacye, in cure, in gouernance of oper, as prelates bene,

The mixed
life the best
for prelates

¹ MS. whei.

² MS. þei þei.

and lords and those who have temporal possessions. But for others the life contemplative the best.

Which how-
ever may be
abandoned if
need require.

But for thee
the mixed life
is most fit as
being placed
in a post of
dignity and
rule.

It is fitting
that you
should care-
fully divide
your life into
two parts, one
for religion,
one for busi-
ness.

or in temperalle soueraynte, as werldly lordes and maysters bene,
I halde pis mellide lyfe beste, and maste by-houely to þam, als
lange als þay ere bownden per-to. Bot to oper, þat ere fre, and
noghte bownden to temperale mynystreacyon, ne to spirituale, 4
I hope þat lyfe contemplatyfe allane, if þay myghte com sothe-
fastly þare-to, were beste and maste spedfull, maste medfull and
faire, and maste worthi to þam for to vse and to halde, &
noghte for to leue wilfully for nane owtwarde werkes of actyfe 8
lyfe, Bot if it ware in gret nede, at gret releuyng & comforthynge
of oper men, ouper of þaire body or of þaire saule. Than, if nede
aske, at þe prayere and instaunce of oper, or elles at þe biddynge
of oper gouernaunce, I hope it es gude to þam for to schewe 12
owtwarde werkes of actyfe lyfe for a tym, in helpynge of þaire
euencristen. By this that I hafe saide, þou may in party vndir-
stande wilke es a lyfe and wilke es oper, and wilke accordis
maste to thi state of lyffynge. And sothely, as me thynke, this 16
Mellid lyfe accordis maste to þe; For, seþ owre Lorde hase
ordaynede þe and sett þe in þe state of soueraynte ouer oper, als
mekett als it es, and lent þe habowndance of werldly gudes for
to rewle and susten specyaly all þose þat are vndire thi gouer- 20
nance and thi lordchipe, after thi myghte & thi cunynge, and
also after thou hase ressayuede grace of þe mercy of oure Lorde
Godd for to hafe sumwhate knawynge of thi selfe, and gastely
desyre and savour of his lufe, I hope þat pis lyfe þat es mellide 24
es beste, and accordes maste to þe for to trauelle þe þare-in;
And þat es, to depart wyesly thi lyffynge in two; a tyme to þe
tane, and anoþer tyme to þe toper; For, wiet þou wele, if þou leue
nedfull besynes of actyf lyfe, and be rekles, and take na kepe of 28
thi werldly gudes, how þay be spendide and kepide, ne hafe no
force of thi sugetis and of thynd euencristen, by-cause of desire
and wiff þat þou hase anely for to gyffe þe to gastely ocupacyon,
wenande þat þou arte therby excusede—if þou do so, þou dose 32
noghte wysely. Whate are all thi werkes worthe, whethire þay
be bodyly or gastely, bot if thay be done ryghtefully and reson-
nably, to þe wirehiþe of Godd, and at His byddynge? Now
sothely, righte noghte. Thane, if þou leue þat thyng þat þou 36

arte bowndeñ to, by way of charite, apouñ righte and resoñ,
and wiñ hally gyffe þe to a-noþer thyng, wilfully as it ware, for
mare plesance of hym, † whilke þou arte noghte bowndeñ to, Thou
4 dose noghte wirchipe discretly to Hyñ. Thou arte besy to
wircchipe his heuede and his face, and aray it faire and curyusly,
bot þou leues his body and þe armes and þe fete raggede and
rente, and takes no kepe þare-of. And þan þou wirechipsis hyñ
8 noghte. For it es a velany, a mañ for to be curyously arrayede
apouñ his heuede with perré and precyous stanes, and añ his
body be nakide and bare, as it ware a beggere. Righte so,
gastely, it es no wyrchipe to Godd for to couer His heuede and
12 leue His body bare. Thou sañ vñdirstande, þat oure Lorde
Ihesu Criste, as mañ, es heuede of a gastely body, whilke es
Haly Kirke. The membris of this body are añ cristen meñ.
Soñ are armes, and soñ are fete, and soñ ere oper membris,
16 aftire sundre wirkynges þat þay vse in thaire lyffynge. Than, if
þou be besy with añ þi myghte for to arraye his heuede, þat es,
for to wirchipe hyñ selfe by mynde of his passiõ or of his oper
werkes in his manhede, by deuocyõ and meditaciõ of Hyñ,
20 and forgetis His fete, þat ere thi childire, thi seruantez, thi
tenauntes, and añ thyñ eueneristyn, and latis þañ spiff for
defaute of kepyng—vñarayede, vñkepide, and noghte tente to
as þañ aughte for to be,—thow pleses Hyñ noghte, For þou
24 duse no wirchipe to Hyñ. Thou makes þe for to kysse His
mouthe by deuocyõ and gastely prayere, bot þou tredis apouñ
His fete and defoules þañ, in als mekiñ als þou wiñ noghte tente
to thayñ for neclygence of þi-selfe, of whilke þou hase takyn
28 cure. ¶ Thus me thyñke. ¶ Neuer-þe-lesse, if þou thyñke þat þis
es noghte sothe, for it ware a fayrere offyce to wyrchype þe
heuede of Hyñ, as for to be alday ocupiede in meditacyõ of
His manhede, þan for to go lawere to oper werkes, and make
32 clene his fete, as for to be besy bathe in thoghte and dede
aboute þe helpe of thyñ eueneristen in tyme,—Me thyñke noghte
so as vn-to þe. ¶ Sothely, He wiñ euñ the more thanke for meke
waschehyng of His fete whē thay ere righte soule and stynkyng
36 appouñ the, þan for añ þe precyouse payntyng and þe arrayng

To devote
yourself en-
tirely to God,
neglecting
worldly
duties, is
not pleasing
to Him.

[† Lf. 223 bk.]

This is to pay
respect to the
head but to
neglect the
lower mem-
bers.

Christ is the
head of a
body, which
is Holy
Church.

And this His
body must be
your care or
you will not
please Him.

He will not
thank you for
devotion to
Himself, if you
neglect His
poorer mem-
bers.

But for care
for them He
will give thee
great thanks.

I say not this
because you
do not so, but
to encourage
you.
[† Lf. 224.]

Both forms of
duty are true
spiritual oc-
cupation.

The remem-
brance of this
will prevent
waste of time
in contempla-
tion.

You must be
like Jacob,
who was
obliged to
take Leah
beside Rachel.

pat þou hane made aboute His heuede by mynde of His manhede.
For it es faire enoghe, and nedis noghte mekill to be arrayede of
þe. Bot His fete and His *oper* membris, that ere thi sugetts and
thynd eueneristyn, ere sumtyme euyl arrayede, and had nede for 4
to be lukede to and holpynd by þe, & namely seð þou erte
bownden þare-to; and for thaym wilt He cun the mekill thanke,
if þou wilt mekely and tendirly luke þand. For þe mare lawe
seruyce pat þou duse to þi Lorde, for lufe of Hynd, vn-to any of 8
His membris, whēd nede and rightwysnes askes, *with* a glade
meke herte, the mare plesez þou Hynd: thynkand pat it ware
enoghe for þe for to be at þe leste degre & laweste state, sen it
es His wilt at it be so; For it semys, sen He hase putt þe in pat 12
state, for to trauelle and *serue oper* meñ, pat it es His wilt
pat þou suld fulfil it at thi myghte. This ensample I say to þe,
noghte for þou duse noghte þus as I say, For I hope þou duse
þus and better, Bot for I walde pat þou sulde do þus † gladly, and 16
noghte for to leue sumtyme gastely ocupacyon, and entermete þe
with werldly besynes, in wyse kepyng and dispendyng of thi
werldly gudes, and gud rewlyng of þi *seruauntes* and þi
tenauntes, and in *oper* gude werkes doynge, vn-to all þinne 20
eueneristend at þi myghte; Bot for pat þou sulde doo bathe in
dylers tynd *with* a gud wilt, þe tane and þe toþer, if þou
myghte; as if þou hade prayede and bene ocupiede gastely, þou
sall astir *certeyne* tynd breke of þat, and þou sall besyly and 24
gladly occupye þe in sunn bodily ocupacion vnto thyne euend
cristend. Also when þou hase bene besye owtwarde a while
with thi *seruauntes*, or *with oper* meñ profytably, þou sall breke
offe, and comd agayne to þi prayers and thi deuocyon, after Godd 28
gyfs þe grace; and so sall þou put away, by grace of oure Lorde,
Sleuthe, ydilnes, and vayne riste of thi selfe, pat comes vndir
coloure of *contemplacion*, and lettes þe sumtyme fra medfull and
spedfull ocupacion in owtwarde besynes; and þou sall be ay 32
wele ocupied, ouper bodyly or gastely. Thare-fore, if þou wilt
do wele, þou sall gastely, als as Iacob did bodily. ¶ Haly Write
saise pat Iacob, whēd he begane for to *serue* his mayster Labane,
he couete Rachelle, his mayster doghter, to his wyfe, for hir 36

fairehede; and for hir he *seruede*. Bot when he wende to hafe
 hade hire to his wife, he tuke firste Lya, þe toper doghter, in stede
 of Rachelle; and aftirwarde he tuke Rachelle; and so he hade
 4 bathe at þe laste. By Jacob in Haly Writt es vndirstande ane
 ouerganger of synnes. By þise two wymmen ere vndirstanden,
 as Sayne Gregor saise, two lyfes in Haly Kyrke, actyfe lyfe and
 contemplatyfe. Lya es als mekift at say as traunliouse, and
 8 betakyns actyfe lyfe. Rachelle, syghte of begynnynge, þat es,
 Godd, and betakyns lyfe contemplatyfe. Lya was frwtefull, bot
 scho was sare eghede. Rachelle was faire and lufely, bot scho
 was barrayne. Than, righte as Jacob couetid Rachelle for hir
 12 fairehede, and neuer-þe-lesse he had hir noghte when he walde,
 bot firste he tuke Lya and aftir-warde hir, Righte so, ilk mañ,
 turnede by grace of compuncecyon sothefastly fra synnes of þe
 werlde and of þe flesche, vn-to þe seruyce of Godd, and elennes
 16 of gude lyffynge, hase gret desyre and gret langynge for to hafe
 Rachelle, þat es, for to hafe 1yste and gastely swetnes in deu-
 ocyon and contemplacion, for þat es so faire and so lufely. And
 in hope for to hafe þat lyfe anely, he disposes hym for to *serie*
 20 oure Lorde wyth all his myghtes. Bot ofte when he wenens for
 to hafe Rachelle, þat es, riste in deuocyon, Oure Lorde suffers
 hym firste for to be assayede wele and trauelde with Lya, þat es,
 ouper with gret temptacions of þe werlde or of þe deuette, or
 24 clls with oþer worldly besynes, bodily or gastely, in helpynge of his
 euenceristyn. And when he es wele trauelde with þañ, and
 nerhande ouer-commen, Thañ oure Lorde gyffes hym Rachelle,
 þat es, grace of deuocyon, and riste in concience. And so hase
 28 he bathe Rachelle and Lya. So sañ þou do after ensaunple of
 Jacob, take þise two lyfes, actyfe † & contemplatyfe, sen Godd
 hase sett the bathe þe tane and þe toper. By þe taa lyfe þat es
 actyfe, þou sañ brynge furthe fruyte of many gude dedis in helpe
 32 of thyñ euenceristeñ; And by þe toper, þou sañ be made and
 bryghte and clene in þe behaldynge of souerayne bryghtnes, þat
 es Godd, begynnynge and ende of all þat es made. And þan sañ
 þou be sothefastly Jacob, and ouerganger and ouercommere of all
 36 synnes; and after, by þe grace of Godd thi nam sañ be chaungede,

By Jacob is
 meant one
 who over-
 comes sins.
 Leah and
 Rachel are
 the two sorts
 of lives, active
 and contem-
 plative.

Those that
 desire Rachel
 are o'ten first
 obliged to
 take Leah.

But after-
 wards Ra-
 hel
 is given.

You must
 take both the
 liv-
 es.

[†Ll. 224 bk.]

Thus shall
 you be like
 Jacob, an
 overcomer of
 sins, and then

Israel, that is,
one that sees
God.

as Iacobe name was turnede in-to Israel. Israel es als mekilf at say, als a man seande Godd. Than, if pou be firste Iacob, and discretly will vse pise two lyfes in tyme, pou saff be aftir Israel, pat es, verray contemplatye. Ouper in pis lyfe he will delyuer 4 pe, and make pe free fra charge of besynes whilke pou ert bounden to, or ells after pis lyfe fully in pe blysse of Heuen when pou comes thedire. ¶ Contemplatye lyfe es faire and

You may de-
sire the life
contemplative,
but you must
use the life
active.

medfull, and pare-fore pou saff aye hafe it in desyre. Bot pou 8 saff hafe in vsesynge mekilf pe lyfe actye, for it es so nedfull and so spedfull. And pare-fore if pou be putt fra thi reste by deuocyon when pe ware leueste be still par-at, by thy childire, thy seruantes, or by any of thynd euencristen, for faire profyte or 12

Therefore be
not sad if
worldly busi-
ness takes
you from your
devotion, but
do it as for
Christ and it
shall be
spiritually
profitable to
you.

ese of paire hertes skilfully askide, be noghte angry with pan, ne heuy, ne dredfull, as if Godd wald be wrathe with the pat pou leste Hym for any oper thyng, For it es noghte so. Bot lyghtly pou leue of thi deuocyon, wheper it be in prayers or in medi- 16 tacyons, and goo do thi dett and pi seruyse to pine euencristen als redily als if oure Lorde hymselfe bade pe do so. And suffire mekely for His lufe with-owtten gruchyng, if pou may, and dissesse and trubblunge of pi herte by-cause of mellyng with 20 swylke besynes, For it may fall sumtyme pat pe trublyere pat pou hase bene owtwarde with actye werkes, The mare brynnande desyre pou saff hafe to Godd, and pe more clere syghte of gostely thynges, by grace of owre Lorde, in deuocyon when pou comes 24

The good
works of
active life are
like the sticks
which cause
the coal to
burn.

pare-to. For it faris per-by as if pou hade a littill cole, and pou walde make a fyre pare-with, and ger it brynd. Thow wald fyrste lay to stykkes, and oner-hille pe cole; and if it semyd as for a tym pat pousulde qwenche pe cole with pi stykkes, Neuer-pe-lesse, 28 when pou hase habedynd a while, and after blawes a lyttill, Onane sprynges a grete flawme of fyre, for pe stykkes ere turnede to fyre. Righte so gastely, thi wilf and thi desyre pat pou ha-e to Godd, it es, as it ware, a littill cole of fyre in pi 32 saule, For it gyffes to pe sumwhate of gostely hete and gostely lyghte; bot it es full lyttill, For ofte it waxes colde, and turnes to fleschely riste, and sumtyme into ydilnes. For-pi it es gude pat pou putte pare-to stykkes, pat ere gud werkes of actye lyfe. 36

And if so bee þat þire werkes, as it semes, for a tyme lette thi
desyre, þat it may noghte be so clene ne so feruente as þou walde,
Be noghte to dredful þare-fore, Pot habyde and suffire a while,
4 and go blawe at þe fyre, þat es, firste do thi werkes, and go þan
allane to þi prayers and thi meditacyons, and lyfte vpe thi herte
to Godd; and pray Hym of His gudnes þat He will accepte thi
werkis þat þou duse to His plesance. Halde þou þ þan as noghte
8 in thyne aweid syghte, bot anely at þe mercy of Hym. Be a-
knowe mekely thi wrechidnes and thi frelte, and arett all thi
gude dedis sothefastely to Hym, in als mekil als þay ere gude ;
and in als mekil als þay ere badde, noghte donne with all þe
12 circumstance þat ere nedful vn-to gude dedis, for defaute of dis-
crecion, put tham vn-to thi selfe. And for þis meknes saff all
thi dedis turne in-to flawme of fyre, as stykkes laide apou þe cole.
And so saff gude dedis owtewarde noghte hyndire thi deuocyon,
16 bot raper make it mare. Oure Lorde sayse in Haly Writte þus :
¶ ‘ Ignis in altare meo semper ardebit, et sacerdos mane surgens
subiciet ligna, ut ignis non extingatur.’ ‘ Fyre,’ he sayse, ‘ saff
bryd in myne autir, and þe priste rysande at morne saff putt
20 vndire stykkys, þat it be noghte qwenchede.’ This fire es lufe and
desire to Godd in saule ; whilke lufe nedis to be nureschede and
kepide by laynge to of stykkis, þat it goo noghte owte. Thise
stykkes ere of dyuerse matire : Som er of a tre, and som er of
24 anoper. A man or a woman þat es letterede, and hase vndir-
standynge in Haly Writte, if he hase þis desire of deuocyon in his
herte, It es gude vn-to hym for to gedire hym stekkis of haly
ensaumpills and saynges of oure Lorde by redynges of Haly Writte,
28 and noresche þe fyre with thayn. Anoper man or a woman
vnletterede may noght so redyly hase at his hand Haly Writte
and doctours sawes, and for-thi it nedis to hym to do many gud
werkis owtewarde to his enen cristyn, and kyndiff þe fire of lufe
32 with tham. And so it es gude, ilke man in his degre, aftir he es
disposede, þat he gette hym stykkes of a thyng or of oper, ouper
prayers or gude meditacyons, or redynges in Haly Writte, or gude
bodily wykynges, for to nuresche þe desire of lufe in his saule
36 þat it be noghte qwenchede ; For þe affeccion of lufe es tendir

Fear not that
God will not
accept the
works done to
please him.

(† Lf. 225)

Your good
deeds will not
hinder your
devotion, but
rather make
it more.
[Levit. vi. 12.]

The fire of
devotion
must be fed
with divers
sorts of fuel.

One is learn-
ed in Holy
Writ and
doctors' saws.

Another
being unlet-
tered must
be content
with bodily
deeds.

and lyghtly wiff vanyſche awaye, lot if it be wele kepide, and by gud dedis bodily or gastely contenually nuresched:

As you have
received a
spark of this
fire you must
nourish it
with fuel.
[Dent. iv. 24.]

my dearsister.

[Luc. xii. 49.]

This fire is
the desire for
God.

[† Lf. 225 bk.]

And it con-
sists in earnest
longing for
heavenly
things and
despising of
this world.

Now þaṁ, seṁ oure Lorde hase sente in-to thi herte a littill sparke of his blysside fire, þat es hym-selfe, as Haly 4
Writt saise ‘Deus noster ignis consumens est,’ ‘oure Lorde es fyre wastande’—For as bodily fyre wastes all 8
bodily thynges þat may be wastyde, Righte so gastely fyre, þat es Godd, wastis all maner of syn whare-so it fallis; and for-thi oure Lorde es lykkende to fyre wastande. I pray þe 12
hertly, dere syster, noresche þis fire. This fire es noghte ellis bot lufe and charyte; þis hase He sent in-till erthe, as He saise in the Gosepelle, ‘Ignem veni mittere in terram, et ad quid nisi 16
ut ardeat.’ ‘I am comenṁ,’ He saise, ‘for to send fyre of lufe intill erthe, and whare-to þat it suld bryṁ;’ þat es, Godd hase sent fire of lufe, þat es, gude desyre and a grete wiff vn-to plesse 20
Hym, in-to manes saule, and vn-to þis ende, þat a maṁ suld knawe † it, kepe it, noresche it and strenghe it, and be sauede thare-by. The more desire þat þou hase vn-to Hym, þe more 24
es this fyre of lufe in the. The lesse þat thi desire es, þe lesse es þis fire. The mesure of þis desyre, how mekill it es, noþer in thi selfe, ne in na noþer, knowes þou noghte, ne no maṁ of hym-selfe, Bot Godd allone þat gyffes it; and for-thi dispuyte 28
noghte with þi selfe as if þou wolde knawe how mekill thi desire es, Bot be besy for to desyre als mekill als þou may, Bot noghte for to wete þe mesure of thi desyre. Sayne Austyṁ saise, þat þe 32
lyfe of euer-ilk a gude Cristyṁ maṁ es a contennelle desire to Godd, and þat es of a gret vertue, For it es a gret crying in þe erris of Godd; þe more þat þou desires, þe heghere þou cries; þe better þou prayes, þe wyseleere þou thynkis. And what es þis 36
desire? Now, sothely, na thyng bot a lathynge of all þis werldis blysse, of all fleischely lykynge in thi herte, and a qwemfull langynge, with a thirsty 3ernyng, to heuenly loye and endles blysse. This, thynke me, may be callid a desire of Godd. If þou hafe þis desire, as I hope sekirly þat þou hase, I pray the kepe it wele, and noresche it wysely; and when þou saṁ pray or thynke, make þis desire begynnyng of all þi werke for to encesse it.

Luke after na noþer bodily swetnes, noþer sownyng ne sauour-
 ynge, ne wondirfull lyghte, ne Aungelis syghte, ne if oure Lorde
 hym-selfe, as vn-to þi syghte, walde appere to þe bodily; charge it
 4 bot a lytil; Bot at all thi besynes be þat þou myghte fele sothe-
 fastly in thi thoghte a lathynge and a full forsakyng of all
 maner of syn and of vncleennes, with a gastely syghte of it, how
 foule, how vggly, and how paynfull þat it es; and at þou myght
 8 haue a myghty desyringe to vertus, to mekenes, to charite, and
 to the blysse of Heuē. This, thynke me, ware gastely com-
 forthe and gastely swetnes in a mans saule, as for to haue clenness
 in conscience, fra wikkidnes of all werldly vanyte, with stabill
 12 trouthe, meke hope, and full desyre to Godd.

This must
 needs bring
 comfort and
 blessing to
 the soul.

How-so-euer it es of oper confortes and swetnes, me
 thynke þat swetnes sekire and sothefaste þat es
 felid in clenness of concyence, by myghty for-
 16 sakyng and lathynge of all syn, and by in-ward
 syghte, by feruent desyre of gastely thyngis.
 And oper confortes or swetnes, or any oper maner
 of felynges, bot if pay helpe and lede to þis ende, þat
 20 es, to clenness in conscience, and gastely desyre of Godd, ere
 noghte full sekire for to reste one. But now may þou aske
 wheþer this desyre be lufe of Godd. As vn-to þis I say, þat þis
 desire es noghte *propirly* lufe, bot it es a begynnynge; For lufe
 24 *propirly* es a full cuppillynge of þe lufande and þe lufed-to-gedyre,
 as Godd and a saule, in-to ane. This cuppillyng may noghte be
 had fully in this lyfe, Bot anely in desyre and langynge pare-to;
 as if a man þ lufe anoper whilke es absent, he desyris gretly his
 28 *presence*, for to haue þe vys of his lufe and his likyng. Righte
 so gostely, als lang als we erre in þis life, oure Lorde es absent
 fra vs, þat we may noþer se Hynd, ne here Hynd, ne fele Hym als
 He es, and pare-fore we may noghte haue þe vis of His lufe here
 32 in fulfilling. Bot we may haue a desyre and a gret zernynge for
 to be present to Hym, for to se Hym in His blysse, and to be
 anede to Hym in lufe. This desyre may we haue of¹ His gyfte in
 þis life, by þe whilke we sañ be safe, For it es lufe vn-to Hynd as
 36 it may be hade here. This Sayne Paule saide, ‘*Scientes quidem*

But this de-
 sire is not the
 full love of
 God, but only
 the beginning
 of it.

[† Lf. 226.]

The perfect
 love of God
 cannot be
 reached in
 this world.

[2 Cor. v.
 6-9.]

¹ MS. haue of haue of.

dum sumus in hoc corpore pergrinamur a Domino, per fidem enim ambulamus, et non per speciem, audemus autem et bonam voluntatem habemus magis pergrinari a corpore et presentes esse ad Deum; et ideo contendimus, siue absentes siue presentes, 4 placere illi.' Sayne Paule sais þat 'als lange als we ere in þis body, we ere pilgrymes fra oure Lorde,' þat es, we ere absent fra heneñ in þis exile; we go by trouthe, noghte by syghte, þat es, we lyff in trouthe, noghte in bodily felynge; we dare and hase 8 gud witt to be absent fra þe body, and be present to Godd, þat es, we for elennes in concyence, and sekire trouthe of saluacyone, dare desyre gastely absence fra oure body by bodily dede, and be present to oure Lorde. Neuer-þe-les, for we may noghte 3itt, 12 'perfore we stryfe, wheþer we be absent or present, for to plesse Hynd,' and þat es, we stryfe agayne synnes of þe werlde and likynges of þe flesche by desyre to Hynd, for to bryñ in þis desire all thynges þat lettes vs fra Hynd. ¶ 3it askes þou wheþer 16 a mañ may haue þis desire contennually in his herte or noghte. Þe thynke nay. As to þis, I may say as me thynke, þat þis desire may be hadd, as for þe vertu and profite of it, in habyte contennually, bot noghte in wyrkyng ne vssyng, as by þis ensample: 20 If þou ware seke, þou sulde haue, as ilke mañ hase, a kyndly desire of bodily hele contennually in thi herte, what so þou dide, wheþer þou slepe or þou wake, bot noghte ay ylyke. For if þou, slepande or elles wakande, thynke of sum werldly thyng, þan hase 24 þou þis desire anely in habite, noghte in wyrkyng; Bot wheñ þou thynkes of þi seknes and of thi bodily hele, þan hase þou it in vssyng. Righte so, gostely, es it of desyre to Godd. He þat hase þis desyre of þe gyfte of Godd, þofe he slepe, or ells thynke 28 noghte of Godd bot of werldly thynges, 3it he hase þis desyre in habyte of his saule vntill he syñ dedly. Bot wheñ he thynkes of Godd, or of elennes of lyffynge, or of þe Joyes of Heueñ, Than wirkkis his desyre als lange als he kepis his thoghte and his 32 entente to plesse Godd, ouþer in prayere or in meditaeyoñ or in any oþer gud dede of aetyfe lyfe. Thane es it gude þat all oþer besynes be for to stire þis desire and vse it be discreeyoñ, now in a dede, now in a-noþer, after we ere disposede and hase grace 36

In this world we must walk by faith, not by sight.

Neither can the desire of God be always present to us consciously, but it may in habit.

And this habit is exercised in all religious actions.

to. This desire es rute of all thi wirrkynges; For, wete þou wele, whate gude dede it be þat þou† dose for Godd, bodily or [† Lf. 226 bk.] gostely, it es ane vsynge of þis desyre; and þer-fore when þou
 4 duse a gude dede, or prayes, or thynkis of Godd, thynk noghte in thi herte, doutande wheþer þou desires or noghte, For þi dede schewes thi desyre. Sunn ere vnkonde, and wenes þat pay desire noghte Godd, bot if pay be ay eriaude ef Godd *with*
 8 wordis of paire mouthe, or elles in theire hertis by desyraud wordes, as if pay said thus: ‘A, Lorde, brynge me to Thi blyse!’ ‘Lorde, make me safe!’ or swylke oþer. The wordis ere gude, wheþer pay be sowned in þe mouthe, or eßs fourmede in þe
 12 herte, For pay stire a mans herte to þe desyrynge of Godd. Bot neuer-þe-les, with-owtten any swylke wordes, a clene thoghte of Godd or of any gostely thyng, as of vertuz or of þe manhede of Criste, of þe Ioyes of Heuen, or of vnderstandynge of Haly
 16 Writte, *with lufe*, may be bettire þan slyke wordis. For a clene thoghte of Godd es sothefaste desyre to Hynd; and þe mare gastely þat thi thoghte es, þe mare es thi desire; and for-thi be þou noghte in dowte ne in were when þou prayes or thynkes
 20 one Godd, or eßs duse any owtwarde dedis to thyne eueneristynd, wheþer þou desyres Hynd or noghte, For thi dedis schewes it. Neuer-þe-les, if it be so þat all thi gude dedis bodyly and gastely ere a schewynge of thi desire to Godd, 3it es þer a dyuersite
 24 by-twix gastely & bodily dedis; For dedis of contemplatyfe lyfe er propirly and kyndly wirkyng of þis desire, bot owtwarde dedis ere noght so; and for-thi, when þou prayes or thynkes one Godd, thi desire to Godd es mare hale, mare feruent, and mare
 28 gastely, þan when þou duse oþer dedis vn-to thyne eueneristynd.

Some foolishly think that they cannot have this desire of God except they are continually calling upon Him.

Good deeds prove the existence of the desire.

Especially the deeds of contemplative life.

32 **N**ow þan, if þou aske how þou saßt kepe this desire and norische it, a litiß I saßt tell the, noghte for þou saßt vse þe same fourme all-way as I say, Bot for þou saßt hafe, if nede be, some wyssyng for to rewle the in thynd occupacyon. For I may noghte, ne I cannd noghte, tell the fully what es beste ay to þe for to vse, Bot I saßt say to þe sumwhate as me thynke. One nyghtis, aftir thi slepe, if þou
 36 wißt ryse for to serue thi Lorde, thou saßt fele thi-selfe firste

I will endeavour to tell you something as to the way of nourishing this desire.

fleschely heuy, and sumtynd lusty; Than saß þou dispose the for
to pray, or for to thynke soñd gude thoghte for to qwykkyn thi
herte to Godd; and sett all thi besynes firste for to drawe vp
thi thoghte fra werldly vanytes and fra vayne ymagynacyouns 4
fallande in-to thi mynde, þat þou may fele sum deuocyõ in thi
sayinge, or els, if þou wilt thynke of gostely thynges, þat þou be
noghte letted with swylke vayne thoghtes of þe werlde or of þe
flesche in thi thynkyng. Thare ere manymaners of thynkynges: 8
whilke ere beste to þe, I canð noghte say, Bot I hope þe whilke
þou felis maste sauour in, and maste riste for þe tyme, it es beste
for the. Thow may, if þou wilt, sumtynd thynke oñ thi synnes
be-fore donne, and of thi freltes þat þou fallis in ilke day, and 12
aske mercy† and forgyfnes for thaynd. Also aftir this þou may
thynke of synnes and of wrechidnes of thynd eueneristend, bodily
and gastely, with pete, and of compassion of thaynd, and cry
mercy and forgyfnes for thaynd als tendirly als iff þay ware 16
thynd awend; and þat es a gude thoghte, For I tell þe for-sothe
þou may make oþer mens synnes a preeyouse oynement for to
hele with thyne awend saule when þou hase mynde of thaym.
This oynement es preeyouse, all if þe spycery in it-selfe be noghte 20
full clene, For it es triacle made of venynd for to distroye venynd,
þat es to saye, thyne awend synnes, and oþer mens also broghte
in-to þi mynde. If þou bete þaund wele with sorowe of herte, pete
and compassion, þay turne vn-to triacle, whilke makes thi saule 24
hale fra pryde and enye, and brynges in lufe & charite to
thyne eueneristend. This thoghte es gude sumtyme for to hafe.
Also þou may hafe mynde of þe manhede of oure Lorde, in his
byrthe or in his passioñ, or in any of his werkes, and fede thi 28
thoghte with gastely ymagynacyõ, of it, for to stirre thyne
affeccioñ to mare lufe of Hynd. This thoghte es gude and
spedfull, namely when it comes fely of Goddes gyfte, with
deuocyõ and fernour of þe sperite. Elles if a mañ may noghte 32
lightly hafe sauour ne deuocyõ in it, I halde it, noghte spedfull
þaund to a mañ for to prese to mekill þare-till, as if he walde gete
it by maystry. For he saß mowe breke his heuede; and his body
and he saß neuer be þe nerre. For-thi me thynke, vn-to þe it es 36

Think over
the sins which
you have
committed.
[† Lf. 227.]

And pray for
your fellow-
creatures.

Which is a
precious oint-
ment to the
soul.

Also meditate
upon the in-
carnation of
our Lord.

gude for to haue in mynde his manhede sumtyme; and if deuocyon and sauour cumd *with*-alle, kepe it and folowe it for a tyme; bot leue of sone, and hyng noghte to lange pare-appeyn.

4 Also if deuocyon cum noghte *with* mynde of þe passion, stryng noghte to prese to mekil þare-after. Take esyly þat wil cumd, and go furthe to som oþer thoghte. Also, oþer þar bene þat ere mare gostely, as for to thyne of vertus, and for to se by lyghte

8 of vnderstandyng what þe vertu of mekenes es, and how a man sulde be meke. Also, what es pacyence and clenness, rightwysnes, chastyte, and sobirte, and swylke oþer, and how a man sulde gete all thiese vertus, and by swylke thoghtes for to haue gret desire

12 and langgyng to þise vertus for to haue thaynd, and also for to haue a gastely syghte, and þe desyre of þise vertus. A saule sulde mowe fele grete comforthe if a man had grace of oure Lorde, *with*-owtten whilke grace a mans thoghte es halfe blynde, *with*-

16 owtten sauour of gastely swetnes. Also for to thyne of þe sayntes of oure Lorde, of Appostitts, Martirs, Confessours and haly virgyns, Byhalde inwardly thaire haly lyffynge, þe grace and þe vertus þat oure Lorde gafe þam here liffande, and by þis

20 mynde for to stirre thynd awend herte to take ensaumpil of þam vn-to better lyffynge. Also the mynd of oure Lady Saynt Marie abowne all oþer sayntes, for to see by gostely eghe þe abowndance of grace in hire haly saule, when scho was here lyffand; þat

24 owre Lorde gafe hir allane, passande† all oþer creatours; For in hir was full-hede of all vertus, *with*-owtten weid of synnd. Scho had full mekenes and perfit charite, and fully *with* þise þe bewte of all oþer vertus so hally, þat þare myghte no styrrynge of

28 pride, envie, ne wrethe, ne fleschely lykyng, ne no manere of synnd enter in-till hir herte, ne defoule þe saule in no party of it. The behaldyng of þe faiehede of þis blyssid saule sulde stirre a mans herte vn-to gostely comforthe gretly; and mekil mare þam

32 abowne þis, þe thyngynge of þe saule of Ihesu oure blyssid Lorde, the whilke was aned fully to þe Godhede, passand *with*-owtten comparison oure Ladye and all oþer creaturs. For in þe person of Ihesu er two kyndis, þat es, Godd & man, fully anede to-

36 gedir. By þe vertu of this blyssful anynge, whilke may noghte

But do not force yourself too much to these thoughts.

Also meditate upon the different virtues.

And on the lives of the Saints, Martyrs, and Confessors.

Specially of our Lady Saint Mary.

(† Lf 227 bk.

Who had all virtues in perfection.

But above all the character of Jesus, who was a union of God and man.

[Colos. ii. 9.]

And of the
mercy of God.And of the
mercy which
the Lord has
shewed to us.Also meditate
upon the
wretchedness
of this life
and the joys
of Heaven.[† 1st Lf. 228.]

he saide ne consayued^e be manes wit, the saule of Ihesu ressayuede
 þe fulhede of wysedom^e and lufe and all gudnes, as þe Appostitt
 saise: ‘Plenitudo diuinitatis inhabitauit in ipso corporaliter;’
 þat es, þe Godhede was anede fully to þe manhede in þe saule of 4
 Ihesu; and so by þe saule duellide in þe body. Þe mynde of þe
 manhed of oure Lorde on þis wyse, þat es, for to behalde þe vertus
 and þe ouer-passande grace of þe saule of Ihesu, sulde be con-
 forthelabitt to a mans saule. Also mynd of þe myghte of þe 8
 wysedom^e & þe gudnes of oure Lorde in all his creaturs, For in
 als mekill als we may noghte see Godd^e fully in hym-selfe, her
 lyffande, For-thi we saff be-halde hym, lufe hym and dred hym,
 and wondire hys myghte and his wysdom^e, and his gudnes in his 12
 werkes and his creaturs. Also for to thynke of þe mercy of oure
 Lorde þat he hase schewed to þe and to me, and to all synfull
 kaytyfes þat hase bene combirde in synn^e, speride so lange in þe
 deueylls presone, how oure Lorde sufferde vs pacyently in oure 16
 synn^e, and tuke na vengeance of vs, as he myghte ryghtfully hafe
 donne, and putt vs till helle, if his mercy had noghte lettide
 hym, Bot for lufe he sparede vs, he had pete of vs, and sente his
 grace in-till oure hertes, and callid vs owte of oure synn^e, and by 20
 his grace hase turnede oure will hally to hym, for to hafe hym,
 and for his lufe to for-sake all maner of synn^e. The mynde of þis
 mercy and þis gudnes made, with oþer circumstance mo þan I cañ
 or may reherse, now brynges in-to my saule grete triste in oure 24
 Lorde and full hope of saluacyon, and it kyndylls desire of lufe
 myghtily to þe Ioyes of Heuen. Also for to thynke of þe
 wrechidnes, þe myscheues and þe perills, bodily and gastely, þat
 fallis in þis lyfe, and after þat, for to thynke of þe Ioyes of 28
 Heuen, how mekill blysse þare es, and how mekill Ioye; For þare
 es no synn^e, no sorowe, no passion, no payne, no hungre, no
 thriste, † no sare, no sekenes, no dowte, no drede, no schame, no
 schenchiþe, no defaute of myghte, ne lakkyng of lyghte, no want- 32
 tyng of will; Bot thare es sonerayne fairenes, lyghtnes, strenghe,
 Fredom, hele, lykyng ay-lastande, wysedom^e, lufe, pees, wirehiþe,
 sekirnes, ryste, Ioy and blysse with-owtten ende. The more þat þou
 thynkis and felis þe wrechidnes of þis lyfe the more frequently saff 36

pou desire þe Ioye and þe riste of þat blyssede lyfe. ¶ Many meñ
er couetouse of werldly wyrchips and erthely reches, and thynkes
nyghte and day, dremaude and wakande, how and what maner
4 pay myghte wyñ þare-to, and for-getes þe mynde of thayñ selfe
of þe paynes of helle and of þe Ioyes of Heueñ. Sothely pay
are noghte wyse : Thay ere lyke vn-to þe childir þat rynnes aftire
buttyrflyes, and, for pay luke noghte to thaire fete, pay fall sum-
8 tyme, and brekes paire legges. What es all þe wirchipe and þe
pompe of þis werlde in reches and Iolyte, bot a buttyrflye ?
Sothely noghte elles, and 3itt mekiff lesse. Thare-fore I praye
þe, be þou couetouse of þe Ioyes of Heueñ, and pou sal haf wir-
12 chipe and reches þat euer more sal laste. For at þe laste ende,
whē werldly couetouse meñ brynges no gud in thaire handis,
(for all þe wirchipes & rechese er turned to noghte saue sorowe
and payne,) Than sal heuenly couetous meñ þat forsakes trewly
16 all vayne wyrchips of þis werlde,—or ells if pay hafe wirchips &
reches pay sett noghte paire lykyng ne paire lufe in thayñ, Bot
ay in drede, in meknes, in hope, and in sorowe sumtyñ, and
habydes þe mercy of Godd̄ patiently,—pay sal þañ hafe fully þat
20 pay hase couetid, For thay sal be coround as kynges, and sitt vpe
with oure Lorde Ihesu in þe blysse of Heueñ. Also þar are
many oþer meditacyons, mo þan I kan say, whilke oure Lorde
puttis in-to a mans mynde for to stire þe affeccioñ and resoñ
24 of þe saule to lathe vanytes of þis werlde, and for to desyre þe
Ioyes of Heueñ. These wordes I saye to þe, noghte as I had
fully schewede þese maners of meditacions as pay ere wroght in
a manes saule, Bot I touche thaym to þe a lyttill, for þou sulde, by
28 þis littill, vnderstande þe more. Noghte for-thi me thynke it es
gude vn-to þe þat, when thou disposeþ þe for to thynke of Godd̄
as I hafe be-fore saide, or one oþer wyse, if thi herte be dulle
and myrke, and felis noper witt ne sauour, ne deuocyoñ for to
32 thynke, bot anely of a naked desyre & a wayke witt, þat þou
walde fayne thynke of Godd̄, bot þou can noghte, þan I hope it
es gud to þe þat pou stryue noghte to mekiff with thi selfe, as if
þou walde by thyñ aweñ myghte ouercome † thi selfe, For þou
36 myghte lightly Fall so in-to more myrknes, bot if þou ware þe

Many are
eager for the
things of this
world, like
children run-
ning after
butterflies.

But be thou
covetous of
the joys of
heaven.

There are
many other
meditations,
which I can-
not here enu-
merate.

If you find
your heart
dull and dark
break off your
meditation
and say your
Pater Noster
and Ave, or
read your
Psalter.

(† Lf. 223 bk. 1)

more slye in thi wirkyng; and for-thi I hald it than moste
 sekyr vn-to þe for to say thi Pater noster & þine Aue Maria
 of þi matyns, or ells for to rede apoūn thi sauter, For þat es ener-
 more a sekyr standarde þat wiłł noghte faile; who-so may cleue 4
 þer-to, he sałł noghte erre; and if þou may by prayenge gete
 deuocyon̄, Than̄, if þi deuocyon̄ be anely in affeccion̄, þat es, in
 a grete desire to Godd̄ with gastely delyte, halde furthe thi
 saynge, & brek noghte lyghtely off, For it Fallis þat praynge 8
 with þe mouthe getis and kepis feruour of deuocion̄; and if a
 mañ cesse of saynge, deuocyon̄ vanysche away. Neuer-þe-les, if
 deuocion̄ of prayere brynge to thi herte gastely a thoghte of þe
 manhed of oure Lorde, or of any oþer before-said, and þis thoghte 12
 sulde be lettide by þi saynge, þan may þou cesse of saynge, and
 occupye þe in meditacyon̄ vntill it passe away. ¶ Bot of certayne
 thynges the by-houes be-warre in þi meditacion̄. Sum sałł I
 tell þe. Ane, þat when̄ þou hase had a gastely thoghte, ouþer in 16
 ymagynynge of þe manhede of oure Lorde, or of swylke bodily
 thynges, and þi saule hase bene fedd̄ and comforthid þer-with,
 and passes away by þe-selfe, be þou noghte to besy for to kepe it
 stift by maystry, For it sałł þan turne to pyne and to bitternes. 20
 Also, if it passe noghte away, bot duellis stift in thi mynd̄ by any
 traueñ of þi selfe, and þou for comforth of it wiłł noghte leue it,
 and þer-fore it reuys the fra þi slepe on nyghtys, or elles on̄ dayes,
 fra oþer gud dedis, þis es noghte wele, Thou sałł wilfully breke of 24
 when̄ [it] askis, 3a, sumtyme when̄ þou hase maste deuocyon̄, and
 ware latheste for to leue it, as when̄ it passes resonabill̄ tyñd̄,
 or ells it turnes to dissesse of thyñd̄ eueneristeñd̄, Bot if þou do so,
 elles þou dusse noghte wysely, as me thynke. A werldly mañ 28
 or womañ þat felis noght peraunter deuocyon̄ twys in a 3ere, if he
 felid̄, by þe grace of oure Lorde, gret compunccyon̄ for his synnes,
 or elles by a mynde of þe passion̄ of oure Lorde, þose he ware
 put fra his slepe a nyghte, or two or thre, vn-till his heued werke, 32
 it es no force, for it commes to þaũd̄ seldom̄; Bot to þe, or to
 a-noþer mañ or womañ þat hase this maner of wirkyng in
 custom̄, as ware ilke oþer day, it es spedfult for till hafe discre-
 cyon̄ in 3our wykyng, noghte fully sat̄ þer-to for to folow it 36

If these exer-
 cises bring to
 your heart a
 devout
 thought you
 may enter-
 tain it.

Yet strive not
 too much to
 retain such a
 thought.

And do not
 suffer it to
 interfere with
 your rest or
 your duties.

It is not with
 you as with
 those worldly
 people who
 only feel de-
 votion once
 or twice in a
 year.

als mekist als wilt comē. And I halde þat it es gud to þe for to vse þis maner in what deuocyon þat þou be, þat þou hyng noght to lange þare-apon, ouer for to put þe fra thi mete or thi slepe
 4 † in tyme, or for to disesse any oþer mañ vnskilfully. The wyse mañ sayse, ‘*Omnia tempus habent.*’ Þat es, ‘all thyngis hase tyme.’ An oþer thyng es this, þat þe by-houys be-warre off. If thi thoghte be occupied in ymagynacyon of þe manhede of owre
 8 Lorde, or in any swilke oþer, and after this þou erte besy with all þe desire of thi herte for to seke knawynge or felyng mare gastely of þe Godhede, prese noghte to mekist þar-after, ne suffire noghte thi herte fast fra þe desire, as if þou ware abydande or
 12 gapand aftir sum qwyent stirrynge, or sum wondirfull felynge vthire þan þou hase had. Thou sañ noghte do so. It es ynoghe to me and to þe for to haue desyre & langynge to oure Lorde; and if he wilt, of his fre grace, ouer þis desire, send vs of his
 16 gostely lyghte, and opyñ oure gostely eghed for to se & knawe more of Hyñ þan we hase had be-fore by comon trauest, thanke we Hym þar-of; and if He wilt noghte, for we er ȝit noghte meke ynoghe, or ells we er noghte disposede by clennes
 20 of lyffynge in oþer sydis for to ressayue his grace, Than sañ we mekly knawe oure awen syn and wrechednes, and hald vs payed with þe desyre þat we hase to Hyñ, and with oure comon thoghtes þat may lyghtly fast vnder oure ymagynacion,
 24 as of oure synns, or of Cristes passion, or of swilke oþer; or ells with prayers of þe sauter, or sum oþer, and loue Hym with all oure hert, þat He wilt gyff vs þat. If þou do oþer wyse, þou may lyghtly be by-gyled by þe spiryte of oure errour, For it es pre-
 28 sumpcion, a mañ by his awen wytt for to prese to mekist in-to knawynge of gastly thynges, bot if he felid plente of grace, For þe wyse man saise þus, ‘*Seruator maiestatis opprimetur a gloria.*’ þat es to say, ‘Raunsaker of þe myghte of Godd and of His
 32 Maieste, with-owtten gret clennes and meknes, sañ be ouerlayde and oppresside of Hym-selſe.’ &c^o explicit.

Hang not too long upon any one point of devotion.

[† Lf. 229]

[Eccles. iii. 1.]

Nor strive to push the imagination too far.

But be humbly instructed of Christ as far as He will teach you.

For it is presumption of our own wit to press too far into divine mysteries.
 [Prov. xxv. 27.]

¹ The Thornton MS. of this Treatise ends here. The Cambridge MS. has 19 more lines. The British Museum MS. stops considerably short of this. As the ending is marked in the Thornton MS., the additional matter in the Cambridge MS. has not been inserted.

XII.

[THE VIRTUE OF OUR LORD'S PASSION.]

[Thornton MS., Lincoln Cathedral Library, leaf 229, back.]

All men lie
under sin, butthe greatest
sins can be
forgiven to
the true peni-
tent through
the Passion of
Jesus.

Wit thou wele, dere Frende, þat þof þou had neuer
 done syn̄ with thi bodi, dedly, ne ventyll, bot
 anely this þat es called Orygynall, (for it es þe
 firste syn̄, and þat es þe lossyng of thy ryght- 4
 wysnes whilke þou was mad in,) Suld thou neuer
 haue bene safe, if oure Lord Ihesu Criste by his
 passiō had noghte delynerde the, and re-
 storede þe agayne. And þou saill wit þat þou, be þou neuer so 8
 mekill a wreche, haue þou donne neuer so mekill syn̄, for-sake
 thi selfe and all thi werkes gude & ill, Cry mercy, and aske
 anely saluacyōn by þe vertu of his precyouse passyōn mekly
 and tristely, and with-owtten dowte þou saill haf it, and fra 12
 this orygynall syn̄ and all oþer þou saill be safe. 3a, and þou
 saill be safe as aue ankir incluse; and noghte anely þou, Bot
 all cristen mēd & wymēd þat trowes appōn his passiōn, and
 mekes þaū selfe, knawande þaire wrechidnes, askand mercy 16
 and forgyfnes, and þe fruyte of his precyouse passiōn, anely
 lawand þaū-selfe to þe Sacramentes of haly kyrke, þof it be swa
 þat þay haue bene cumbyrde in syn̄ & with syn̄ all þaire lyfe
 tyme, and neuer had felyng of gastely sauour or swetnes, or 20
 gastely knawynge of Godd, þay saill, in this faith and in þair gud
 will, be safe, by þe vertu of þe precyouse passione of oure Lorde
 Ihesu Criste, and com to þe blysse of Heuēd. See here þe Endles
 mercy of owre Lorde, how lawe He fallis to þe & to me and to 24
 all synfull caytyfs. 'Aske mercy and haue it:' Thus said þe
 prophete in þe persōn of oure Lorde, '*Omnis enym quicunque*
 invocauerit nomen *Domini*, saluus erit.' 'Ilk mān, what þat he
 be, þat in-calles þe name of Godd, þat es to say, askes saluaciōn 28
 by Ihesu and by his passiōn, he saill be safe.' Bot þis curtasye
 of oure Lorde, *sum* mēd takes, and erre safede þer-by; and *sum*,
 in traiste of his mercy and his curtasye, lyffes stift in þair synnes.

Rom. x. 13.]

But some are
beguiled by
their know-
ledge of this
mercy into a

& wenys for to haue it when þam lyst; and þan may þay noghte,
 For þay ere takyð or þay wit, and swa þay dampne þaũ selfe.
 Bot now, sayse þou, if þis be sothe þou wondyrs gretly, for þat I
 4 fynde wretyð in sum haly mens saghes. Sum sayse, as I vndir-
 stande, þat he þat caũ noghte lufe þis blyssed name Ihesu, ne
 fynd ne fele in it gastely Ioye and delitabilite, *with* wondirfull
 swetnes in þis lyfe here, ffra þe souerayne Ioy and gastely swetnes
 8 in þe blysse of Heuen he saũ be aliene, and neuer saũ he comð
 þar-to. Sothely þise wordes, when I here thaym or redis þaũ,
 stonyes me, and makis me gretly ferd; For I hope, as þou sayse,
 þat many, by þe mercy of Godd, saũ be safe, be keypyng of his
 12 *commandementes* and by verray repentance of paire enyũ lyfe
 be-fore done, þe wylke felid neuer gastely swetnes ne inly sauour
 in þe name of Ihesu or in þe lufe of Ihesu. And for-thi I merueff
 me þe more, þat þay say the contrarye here-to, as it semys. Als
 16 vn-to þis, I may say, as me † thynke, that theire saynge, if it be
 wele vndirstanden, es sothe, ne it es noghte contrarie to þat
 that I haue said, For þis name Ihesu es noghte elis for to say one
 Ynglische bot ‘heler or hele.’ Nowe euer-ilk maũ þat lyffes in
 20 þis wrechid lyfe, es gastely seke, For paire es na maũ þat lyffis
with-owtten syn, whilke es gastely seknes, as Sayn Ihoũ sayse
 of hym-selfe and oþer perfite meũ thus, ‘*Si dixerimus quod*
peccatum non habemus, ipsi nos seducimus, et c^o.’ ‘If we say þat
 24 we haue na syn, we begile oure-selfe, and sothefastnes es noghte
 in vs.’ And for-þi he may neuer fele ne comð to þe Ioyes of
 Heuen, vn-to he first be made hale of þis gostely seknes. Bot
 þis gastely may na maũ haf þat hase vse of resoũ, bot if he
 28 desire it and lufe it, and haue delite þar-in, in als mekift als he
 hopis for to get it. Now þe name of Ihesu es noghte elles bot
 þis gastely hele. Whare-fore it es sothe þat þay say, þat þar may
 na maũ be safe bot if he lufe & lyke in þe name of Ihesu; For
 32 þar may na maũ be gastely hale, bot if he lufe and desire gastely
 hele; For ryght als a maũ ware bodily seke, *per* ware nane
 erthely thyng sa dere ne so nedfult to hym, ne so mekift suld be
 desyrid of hym, als bodily hele (For þose þou wald gyff hym aũ
 36 þe reches and þe wirchips of þis werlde, and noghte make hym

presump-
tuous trust.

How then can
some learned
men declare
that none can
be saved who
do not love
the name of
Jesus, when
there is hope
for all peni-
tent sinners?

[† Lf. 230.]
Their words,
if well under-
stood, are
true.

[† Joan i. 9.]

For no man
can be saved
who desires
not and loves
not salvation,
and Jesus is
salvation.

hale of þat þou myghte, þou plesid hym noghte)—Righte so it
 es to a mañ þat es seke gastely, and felis þe payne of gastely
 seknes. Nathyng es so dere, so nedfull, ne so mekiñ desirid of
 hyñ, als his gastely hele, and þat es Ihesu, withowtten wilke, all 4
 þe Ioyes of Heuēñ may noghte lyke hyñ. And this es þe skil
 (as I hope) whi oure Lorde, when he tuke mankynde for oure
 saluacyōñ, he walde noghte be called by na name betakenande
 his Endles beyng, or his myghte, or his wysdōñ, or his ryght- 8
 wysnes, bot anely by þat that was cause of his commynge, and þat
 was saluacyōñ of mans saule. Whilke saluacyōñ was maste
 dere and maste nedfull to mañ; and þis saluacyōñ, betakens þis
 name Ihesu. þan bi this it semes, þat þer may na mañ be safe 12
 bot if he lufe Ihesu; For þer may na mañ be safe bot if he lufe
 saluacyōñ, whilke lufe he may haue þat lyfes and dyes in þe
 laweste degre of charite. Also I may say oñ a-noþer wyse, þat
 he þat can noghte lufe þis blessedē mañ Ihesu with gastely 16
 myrthe, ne enjoye in it with heuēñly melodye here, he sañ neuer
 haue ne fele in þe blysse of Heuēñ þat fullhede of souerayne Ioye,
 þe whilke he þat myghte in þis lyfe, by habondance of perfite
 charite, enjoye in Ihesu, sañ haue & fele, † and so may thaire 20
 saynge be vnderstanden. Neuer-þe-les, he sañ be safe, and haue
 full mede in þe syghte of Godd, all if he be in þis lyfe in the
 laweste degre of charite, by kepyng of Goddes commandementes.
 For Criste sayse in the Gospelle, ‘In domo Patris mei mansiones 24
 multe sunt.’ ‘In my fadir house erre many sere dwellynges.’
 Sum are for perfite saules, þe whilke in þis lyfe ware fulfillede of
 grace of þe Haly Gaste, and sang louynngs to Godd in contem-
 placyōñ of Hym with wondirfull swetnes and heuēñly savour. 28
 Þise saules, for þay hade maste charite, sañ haue hegheste mede
 in þe blyse of Heuēñ, For þise ere callid Goddes derlyngs.
 Othir saules þat ere in þis lyfe inperfite, and erre noghte disposed
 to contemplacyōñ of Godd, ne had noghte þe fullhede of charite, 32
 as apostells or martirs had in þe begynnyng of haly Kirke, þay
 sañ haue þe lawere mede in þe blyse of Heuēñ, For þise er
 callede Goddis frendis. þus callis oure Lorde chosen saules in
 haly writt, sayand thus, ‘Comedite amici, et inebriamini caris- 36

It was for this
 reason that
 our Lord took
 that name.

Nor can any
 enjoy heaven
 who love not
 this blessed
 name here.

[† Lf. 230 bk.]

Yet a man
 can be saved
 who is in the
 lowest degree
 of love.

[Joan xiv. 2.]

Some there
 are of great
 advances in
 God's love.
 These are
 God's dar-
 lings.

Others of
 lower attain-
 ment who are
 God's friends.
 [Cant. v. 1.]

simi.' 'Mi frendes, ete 3e; and my derlynges, be 3e drunkynd.' As
 if oure Lorde said one þis wyse, '3e þat er my frendis, for 3e keped
 my commandmentes, and sett my lufe be-fore þe lufe of þe werlde,
 4 and lufed me more þan any oþer erthely thyng, 3e saß þe feedd
 with gastely fude of þe brede of lyfe. Pot 3e þat er my derlynges,
 and neghte anely kpid my commandementis, Bot also of 3oure
 awenð fre wiß fulfillde my conaillies, and ouer þat 3e luffed me
 8 anely enterely with aß þe myghtes of 3oure saule, and brynnede
 in my lufe with gastely delyte, as did pryneypally þe apostifis
 & martirs, and aß oþer þat myghte comð by grace to þe gyfte
 of perfeccion, 3e saß þe made drunken with þe freeste wyne
 12 in my celer, þat es, þe souereyne ioye of lufe in þe blyse of
 Heuenð.' To the whilke blise he brynge vs, þat boghte vs with
 his precyouse passion, Ihesu Criste, Goddis sone of Heuenð.
 Amen!

16 [On leaf 231 is the poem '¶ Of Sayne Iohn þe euangelist,'
 printed in 'Religious Pieces,' E. E. T. Soc. 1867, pp. 87-94.]

P. 1c, l. 9. Wycheecraft.—Thus Rolerd de Brunne on the first Com-
 mandment:—

3yf þou yn swerde other yn bacyn,
 Any chylde madest loke theryn,
 Or yn thumbe, or yn cristal,
 Wycheecraft men clepen hyt alle.—*Handlyng Synne*, 351.

XIII.

[TWO VERSE-PRAYERS TO THE VIRGIN MARY.]

[*Harl. MS.* 1002, leaf 61, back.]

(I. 1.)

¶ Quene of parage : paradyse repayred I-wysse,
 lyth of linage : lere me of heuenly blyse,
 20 For þat es wage : þat lastet & neuer may misse.

(I. 2.)

¶ lady joy[i]nge: reioyce vs, joyles abydyngē,
 þat of al þyngē: comfort¹ is & refreshyngē,
 Pray þou our kyngē: he kepe vs in heuen a comyngē.

Amen. oramus. 4

(II.)

Mary so milde,		Grace to vs hylde;
For luf of þi childe,		with blysse þou vs bylde;
here þo wylde		Fro synne þou vs schilde;
þat prayen þe now!		Amen, for our prowē! 8

¹ 'yng' interlined at end of 'comfort.'

NOTES

The following list of suggested emendations, &c., has been compiled with the help of Dr. Horstman's *Richard Rolle of Hampole*, Vol. I, 1895, and the variant MSS. printed there.

- 1/5 Latin (La Bigne, *Magna Bibliotheca Patrum*, Cologne, 1622, vol. xv, p. 834, Richardus Pampolitanus Eremita) et statim adoratur oleum effusum.
- 1/7 Read 'be-mene'.
- 2/7 MS. Harl. 1022 to it be. Latin: et dum inebriat illam, cadit caro: non potest a sua virtute non deficere.
- 2/20 Read 'tak ande', i. e. take breath; Latin: respirat animus.
- 2/22 Read 'and-es'; Latin: anhelat namque mens superno dulcore, tacta amore conditoris incalescit.
- 2/27 Read '[m]a[n]e'; Latin: hominem.
- 4/4 Read so [pay desyre bat] payre. Latin: sic satiantur, vt desiderant: et sic desiderant, vt desiderium non tollat satietatem.
- 4/19 Read 'w[yl]t all'; Latin: cognoscant vtique vniuersi.
- 4/25 Read '[l]i[fe]'; Latin: vitam.
- 4/31 Latin: terra suauiter viuentium.
- 5/5 Read 'in deserte (Latin: indefesse) fastande, in þe monte anely prayande'.
- 8/11 Read 'with-takand'. 8/13 Read 'trauayle here. þay'.
- 9/1 Read 'for-[thy] paire'. 9/11 Read 'For'.
- 9/20 Read 'lyttil hole. Ten ȝere scho'. Latin: Et neque viros neque mulieres unquam videns per annos decem (Migne, *Patrol.* 74. 256).
- 10/26 'dispyse' may be correct; cp. 'vanysche', 42/10, 'rauesche', 2/26.
- 11/12 After 'vyces', Horstman inserts the second manner from MS. Arundel 507, 'Sithen speciali, þat we cesse of alle bodili werkis'.
- 11/28 Read 'barnes, þat es, lande'.
- 13/25 Read 'gude hope, noghte', so MS. Camb. Dd. v. 64.
- 14/6 Comma after 'wondyrfull'.
- 14/8 Read 'gastely. [It is haly] when'.
- 14/11 Read 'wondirfull. [when] it'.
- 15/11 Read 'this [anehe]de'; Pepwell's print of 1521, 'this onehede'.
- 15/17 Read 'Imagy[n]cyones'.
- 15/30 Read 'so[the]fastenes'.
- 16/17 Comma after 'maners'.
- 16/19 Full stop after 'charyte'.
- 17/19 Read 'Bot [for] a'; MS. Camb. 'bot for þe'.
- 17/21 Comma after 'vncleennes'.
- 17/27 Read 'es ofte'; so MS. Camb.
- 19/26 Read 'kepis [hym] in'; so MS. Camb.
- 19/35 Read 'es gude'; so MS. Camb.

- 20/15 Read 'he [be this felynge] and': so MS. Camb.
 20/18 Read 'ymagy[na]cion'.
 20/21 Read 'awen [sygh]te mare'; so MS. Camb.
 22/3 Read 'behonyth to', so Notary's print of 1507.
 23/2 Read 'o[f]'; so Notary.
 23/26 Read 'se[t]te' (?), i.e. directed; ep. MS. Vernon: 'for hit is charite, speciali set in to him'.
 23/50 Read 'for-[thi]'; MS. Vernon 'before'.
 23/32 Read '[vn]discrecion'; so MS. Vernon.
 23/33 MS. batith; ep. 26/19, where there are dots under *ti*.
 24/8 Read 'ordire [of] charite'; so MS. Vernon.
 24/19-20 Read 'teche hem [forto] amende'; MS. Vernon 'to'.
 25/1 Read 'le[w]ed'; so MS. Vernon.
 25/15 Read 'f[le]n'; so MS. Vernon, Notary.
 26/9 Read '[nott with]stondynge'.
 26/29 vn-couthe and; MSS. Vernon, Harl. 2254 omit.
 27/12 Read 'of[t]'; so MS. Harl.
 27/13 Read 'p[er]at'; so MSS. Vernon, Harl.
 27/27-8 Something has been omitted. Harl. adds after 'inwarde', 'pat hit was not lettid bi outward dedes for'; so Vernon. But Notary adds, after 'hym', 'to shewe it outwarde'.
 30/7 luke þam: so MS. Harl.; MSS. Royal, Vernon: loke to hem.
 30/17 Read 'for to [thynke lathe for to] leue'; so MS. Vernon; MS. Royal omits first 'for to'.
 31/8 Semicolon after 'lyfe'.
 32/10 Read 'reste [in] deuocyon'; so MSS. Vernon, Royal, Harl.
 34/9 Dash after 'wastande'.
 34/14 Read 'whare-to [bot] þat'; so MSS. Vernon, Harl.
 35/3 Comma after 'bodily'.
 35/36 Read 'quoniam'.
 36/34 Read 'all o[ure]'; so MS. Vernon.
 37/7 Read 'criande [on] Godd'; so MSS. Vernon, Harl.
 38/15 Read 'and compassion'.
 38/29 No comma after 'ymagynacyon'.
 38/33 " " " 'halde it'.
 38/35 " " " 'heuede'; comma after 'body'.
 39/4 Read 'stryue'.
 39/13 MS. Vernon reads 'sist of þe þreo principal vertues: of trouþe, hope, & charite. Be þe sist & þe dysre', &c.; so MS. Harl.
 40/8 Comma after 'myghte'.
 41/4 Comma after 'selfe'.
 41/32 Omit 'of'; so MS. Vernon.
 42/3 Read 'or þi matyns'; so MS. Harl.; Vernon 'or elles'.
 42/19 Read 'and [it] passes away by [it]-selfe'; so MSS. Vernon, Harl.
 42/23 Omit comma after 'dayes'.
 42/25 Read 'when [tyme] askis'; so MSS. Vernon, Harl.
 42/35 Read 'as [it] ware'; so MS. Vernon.
 45/27 Read 'gastely [hele] may'.
 46/1 Read '[i]f þat'.
 47/18 Read 'repard', enclosed; ep. Song of Sol. iv. 12.
 48/3 Read 'wonyng'.
 48/4 Read 'oremus'.

GLOSSARY AND INDEX

- ACCIDIE**, *n.*, sloth, 23 8.
Accordantly, *adv.*, accordingly, 8/32.
Acostom, *n.*, habit, 20/10.
Active and Contemplative Life, 21-43.
Afforces, *v.*, make strong, 8 20.
Aknowe, *v.*, be a., confess, 33 8.
All if, even if, 46 22.
Alsonne, immediately, 14 27.
Althirhegeste, *adj. superl.*, highest of all, 1/15.
And . . . and, both . . . and, 31 32.
Ane, anely, anelynes—alone, loneliness: 'by myn ane,' by myself, 5/4, 5, 11, 20/15.
Anede, *pp.*, united, 39/35, 40/4; anehede, 16/1.
Anehede, *n.*, oneness, union, 15, 10.
Ankir include, enclosed hermit, 44/14.
Anynge, *n.*, union, 39 36.
Araysede, *a.*, raised, high, 13 20.
Arett, *v.*, ascribe, 33 9.
Aristotle on bees, 8 18; on birds, 8/32.
Arraynge, *n.*, arraying, decoration, 29 36.
Astronomyenes, *n.*, astrologers, 10 15.
At, *prep.*, with, 30 14, 21.
At, *conj.*, that, 35/7.
Athe, *n.*, oath, 10 31; *g.s.* athes, 11/4.
Austyn, *St.*, 13, 18, 34 25.
Awe, *v.*, owe, ought, 11 17.
Bee, Hampole on its nature, 8-9.
Begynnynge, *a.*, 21 7.
Be-mene, *v.*, mean, 1 7.
Besynes chargis, *n.*, burdens of business, 25/13.
Beyng, *n.*, existence, 46 8.
Bishops and the mixed life, 27.
Bot, *conj.*, except, 1/19; bot if, unless, 42 27.
Bouxomnes, *n.*, obedience, duty, 11/25.
Breke of, *v.*, break off, stop, 42 24.
Brennande, *a.*, burning, 15, 21.
By-houely, *a.*, befitting, 28 2.
By-houys, *v.*, should, ought to, 5/15.
Bylde, *v.*, defend, 48/6.
Cesarius, tales by, 6 28, 7 14.
Charge, *n.*, heaviness, 9/13.
Chargede, *pp.*, loaded, burdened, 9/16.
Charemynge, *n.*, working by charms, 10/9.
Chese, *v.*, choose, 5/19.
Cheson, *n.*, reason, good cause, 10, 25.
Christ's Passion, Virtue of, 44-7.
Clerete, *n.*, clarity, clearness, 18/20.
Coal, how to light, 32/25-31.
Commandments, the Ten, 10-12.
Comonynge, *n.*, communion with, 17/25.
Compleccionne, *n.*, embracing, fleshly intercourse, 14/16.
Contrition, imperfect and perfect, 6-7.
Coryous, *a.*, over inquisitive, 3 11.
Couaytabill, *a.*, 3/30.
Couaytes, *n.*, covetousness, 14 24.
Cun thanke, give thanks 29 34.
Cuppillynge, *n.*, joining, 35 24, 25.
Ded, dede, *n.*, death, 2 1, 13 19.
Defaile, *v.*, lack, 2 8.
Delighting in God, 14.
Delitabilite, *n.*, 45/6.
Delyceously, *adv.*, luxuriously, 6/30.
Desederabill, *a.*, desirable, 2/28.
Desyrand, *a.*, desiring, longing, 37/8.

- Devil in shape of a woman, 6/9.
 Divining by stars, &c., 10/14.
 Drawes, *v.*, pulls up, 3/12.
 Drede, *n.*, fear; "na drede þat ne pay ere," 'no fear but that they are,' 4/18.
 Duse, *v.*, do, 12/12, 13.
 Dyscaryuede, *pp.*, described, 17/4.
- Eggyng, *n.*, egging, temptation, 13/29.
 Elde, *n.*, old age, 11/24.
 Enchesone, *n.*, reason, cause, 7/4.
 Enforssede, *v.*, forst, 3/22.
 Enforthis, *v.*, enforces, 2/23.
 Enjoye, *v.*, rejoice, 46/17.
 Er, *v.*, are, 43/18; erre, 35/29.
 Even, equally with, 23/28; MS. Vernon, azeynes.
 Eysede, *pp.*, = oysede, used, directed, 14/32.
 Ezechiël the prophet, 17/29.
- Falles, *v.*, happens, 2/7.
 Famyliare till, *a.*, familiar with, 7/3.
 Fand, *v.*, found, 4/29.
 Felide, sowne es. sound is perceived, 19/13.
 Fette, *n.*, feet, 8/6.
 Files, *v.*, defile, foul, 4/18.
 Fillynge, *n.*, filling, fullness, 4/3, 5.
 Fire, how to make a, 32/25-31.
 Flyghyng, *n.*, power of flight, 8/33, 34, 9/3.
 Forbrekes, *v.*, utterly breaks, 18/26.
 Force, *n.*, care, 28/30.
 Forthe dayes, late in the day, 9/27.
 For-þy, *adv.*, therefore, 9/23.
 Fremmede, *a.*, unconnected by blood, strange, 8/23.
 Full, *adj.*, foul, 7/16.
 Full-hede, *n.*, fullness, 39/25.
 Fychede, *v.*, pierced; thurgh-fychede, pierced through, 2/4.
- Gastely, *a.*, ghostly, spiritual, 45/6, 7, 13.
 Ger, *v.*, make, cause, 32/26.
 Gernyng, *n.*, yearning, 14/5.
 Gillery, *n.*, trickery, cheating, 12/10. (Still in use in Lincolnshire.)
 Grauyng, *n.*, burial, 7/1.
 Gregory, St., 26/23.
- Gretynge, *n.*, crying, grieving, 5/10.
 Greuesnes, *n.*, grievousness, 3/15.
 Gruchyng, *n.*, grudging, grumbling, 32/19.
- Habedyn, *pp.*, abided, waited, 32/29.
 Hampole's temptation, 5-6.
 Haunten, *v.*, deal with, handle, 21/5.
 Haver, *n.*, possession, property, 26/2.
 Hegheyng, *n.*, uplifting, 14/18.
 Helledede, *v.*, hydde.
 Hele, *n.*, salvation, 1/15.
 Heleful, *a.*, healthful, 4/20.
 Heraclides, tale by, 9/17.
 Holy Ghost's gifts, 13.
 Hope, *v.*, think, 28/5, 38/9.
 Hungres thaym, they hunger (for more), 3/29.
 Hurtyng, *n.*, 11/33.
 Hyghite, *v.*, promised, 7/4.
 Hylde, *v.*, pour out, bestow, 48/5; *pt.*, helledede, inclined, 7/9.
- Illumynede, *pp.*, 17/9.
 Images to be honoured, 10/21.
 In, *prep.*, for, 9/34.
 In-calles, *v.*, invokes, 44/28.
 Indiscrecyon, *n.*, 19/10.
 In-3ettis, *v.*, pours in, 3/13.
 In-3ettyng, *n.*, impouring, 4/9.
 Inglysce, *n.*, English, 1/4.
 Inlastande, *pp.*, lasting, 3/15.
 Inlawes (Harl. MS., insawes), *v.*, plants or sows in, 3/13; Lat., inserit.
 Inly, *a.*, inward, 45/15.
 Inryses, *v.*, springs, 2/25.
 Intermettid, *v.*, mixt, occupied, 27/14.
 Israel = a man seeing God, 32/1, 3.
 It, itself, 19/24.
- Jacob, 32/1, 2.
 Jacob and Laban, Rachel and Leah, 30/1.
 Jesus, the name, 1-5.
 Joyeyng, *n.*, merriment, 5/10.
- Kelis, *v.*, cools, 20/6.
 Kennede, *v.*, made to know, taught, 17/28.
 Kyndely, *a.*, natural, 15/20.

- Langes, *v.*, *impers.* we long, 3/26.
 Langnessande, languishing, 2/18, 19.
 Lappid, *pp.*, wrapped, 5/1. (Still in use in Lincolnshire.)
 Lare, *n.*, lore, instruction, 14/22.
 Lathe, *v.*, loathe, 41/24.
 Lathynge, *n.*, loathing, 34/30, 35/5, 16.
 Laude, = lande, 11/28.
 Lawand, *pr.* *p.*, humbling, subjecting, 44/18.
 Lawlyly, *adv.*, humbly, 11/27.
 Layery, *a.*, filthy, 14/23.
 Leche, *v.*, heal, 2/4; *n.*, healer, 2/18.
 Lelely, *adv.*, loyally, truly, heartily, 3/7.
 Lere, *v.*, teach, 47/19.
 Lessynge, *n.*, diminution, 4/8.
 Lettys, *v.*, hinder, 11/12.
 Leuefully, with permission, 21/6.
 Lichoure, *n.*, lecher, 12/1.
 Lofe, *v.*, praise, 9/31; loues, 20/4.
 Loute, *v.*, worship, 10/7, 20, 23.
 Louynge, *n.*, praise, 10/2, 17/18.
 Lowuabyll, *a.*, praiseworthy, 3/8.
 Lufabyll, *a.*, lovable, 2/28.
 Luke, *v.*, look after, care for, 30/7.
 Lya, Leah, 31/2, 7, 13, 28.
 Lyenges, *n.*, lies, 12/17.
 Lyth, light, glorious, 47/19.

 Maria, 24/24.
 Martha, 24/16.
 Mary, our Lady Saint, 39/21.
 Mawmetryse, *n.*, idolatrous practices, 10/9.
 Maystry, *n.*, violence, force, 38/35.
 Medfull, *a.*, rewardful, 28/6.
 Medefully, *adv.*, profitably, 24/28.
 Medle, *v.*, mix, mingle, 24/14; medled, 26/28, 27/6; medlid, 24/34, 26/35; medelid, 25/23.
 Mekes, *v.*, humble, 44/16.
 Mellynge, *n.*, meddling, 32/20.
 Menes, *n.*, things interposed, 18/3.
 Mengede, *v.*, mingled, mixed, 1/20.
 Merghlyere, *adv.*, more thoroughly, Lat. medullitus, 2/5.
 Me thyнке, it appears to me, 29/28.
 Mett, *n.*, measure, 12/11.
 Mirke, *a.*, dark, 22/8.

 Mobylls, *n.*, movables, goods, 12/24.
 Mowe, *v.*, may, can, 22/8; be able to, 38/35, 39/14.
 Mynd, remembrance, 39/21; mynde, 5/18.
 Myrknes, *n.*, darkness, 41/36.
 Myssawe, *n.*, mis-saying, want of respect, 11/26.
 Myster, *n.*, need, 13/8.

 Nane, *a.*, no, 2/29.
 Nakede mynde, simple perception, 20/12, 18.
 Nedys, *adv.*, of necessity, 5/15.
 Nerehand, *adv.*, nearly, 2/6.
 Nerre, *adv.*, nearer, 15/25.
 Nenennyd, *v.*, spoken, named, 5/21.
 Noghte for-thi, nevertheless, 17/36.
 Nourish (feed) the fire with sticks, 33/28.
 Noye, *n.*, sorrow, annoyance, disgust, 3/16, 4/7; *v.*, do harm, 12/18.

 Of, *prep.*, with, 3/16.
 Okyre, *n.*, extortion, usury, 12/11.
 Onane, *adv.*, anon, at once, 32/30.
 Oneness of God with Man's soul, 15-20.
 Oo, *a.*, one, 24/16.
 Ouerganger, *n.*, overcomer, 31/5, 35.
 Ouereghede, *v.*, carried too high, 8/7.
 Ouere-hille, *v.*, cover over, 32/27.
 Oueraide, *pp.*, covered over, 22/5.
 Ouere-passande, *a.*, exceeding, 40/7.
 Ouerauells, *v.*, overworks, 18/25.
 Owt-3ettede, *pp.*, poured out, 1/4.
 Oys, *n.*, use, 12/4.

 Parage, *n.*, high rank, 47/18.
 Paris, a wicked Canon at, 6/30; a forgiven scholar at, 7/16.
 Payede, *pp.*, contented, 15/1.
 Peraunter, *adv.*, peradventure, 42/29.
 Perré, *n.*, jewellery, 29/9.
 Plentivosly, *adv.*, plenteously, 24/23.
 Poure, *a.*, pure, 8/21.
 Prelaci, *n.*, office, post of a bishop, 27/24, 29; *pl.*, 27/18.
 Presumpcion, *n.*, 43/27-8.

- Priste, priest, 33/19.
 Profette, *v.*, advanced, 6/14.
 Prow, *n.*, profit, 13/27.
 Pryncypally, *adv.*, chiefly, specially, 47/9.
 Pure, *adv.*, poorly, 4 32.
 Purede, *pp.*, purified, 18/1.
 Put, *v.*, ascribe, 33/13.
 Pyne, *n.*, sorrow, 42/20.

 Quemfull, *a.*, pleasing, 34/31.
 Qwyent, *a.*, quaint, curious, 43 12.

 Rachel, 30/36, 31/3, 8, 10, 28.
 Raunsaker, *n.*, investigator, 43/31.
 Rauschynge, *n.*, ecstasy, 17/21.
 Redies, *v.*, preparest, 3/2.
 Refreyninge, *n.*, bridling, restraining, 22/20.
 Repressynge, *n.*, 14/17.
 Reue, *v.*, draw away, steal, 8/20.
 Rewarde, *n.*, regard, care, 26/19.
 Rusynys, *n.*, boastings, 19/4.
 Ruysand, *v.*, praising (himself), 13/25.

 Sadely, *adv.*, firmly, 15/15.
 Saghes, *n.*, saws, doctrines, teaching, 45/4.
 Saint Gregory, 26/23.
 St. Paul on body and spirit (1 Cor. xi. 8, 9; xv. 46), 21/12-16.
 St. Victor, the Abbey of, at Paris, 7/19.
 Sandes, *n.*, ordinances, 15/1.
 Sare, *n.*, disease, 40/31.
 Sare-eghede, *a.*, sore-eyed, 31/10.
 Sauoure, *n.*, relish, delight, 3/14.
 Sauyre, *v.*, experience, 1/20; saour, 20/28.
 Schenchippe, *n.*, disgrace, 40/32.
 Scholar at Paris, forgiven his sins, 7/16-34.
 Seke to be dede, sick unto death, 6/31.
 Sekerly, *adv.*, securely, 5/18.
 Sensualite, *n.*, the senses, 14/26, 16/22, 23, 27, 29.
 Sentence of dampnaeyone, 7/12.
 Sere, *a.*, several, various, 9/7; separate, 46/25.
 Serely, *adv.*, separately, 13/10.
 Sese, *v.*, see, 4 2.
 Sesse of, cense from, 11 12.

 Seven Gifts of the Holy Ghost, 13.
 Sithen, *adv.*, afterwards, 22/2.
 Skilfully, *adv.*, according to reason, 26/10.
 Skyll, *n.*, reason, 14 28, 32.
 Slaers, *n.*, slayers, 11/34.
 Slokynns, *v.*, slackens, quenches, 3/10.
 Slyke, *a.*, such, 37, 16.
 Smites his sins, Holy Writ, 13/22.
 Soblynge, *n.*, 7/20.
 Socerye, *n.*, sorcery, 10/13.
 Softly living, the land of, 4/31.
 Somdele, *a.*, partial, 18/20.
 Sothely, *adv.*, truly, surely, in sooth, 1/7.
 Souple, *a.*, supple, flexible, 21/11.
 Sownde, *pr. p.*, sounding, speaking, 1/19.
 Speccyalle, *n.*, intimate friend, object of love, 5/20.
 Spedfull, *a.*, profitable, 28/6.
 Spendide, *pp.*, spent, 28/29.
 Speride, *pp.*, shut up, enclosed, 40/15.
 Spycery, *n.*, spices, 38 20.
 Stallworthely, *adv.*, strongly, violently, 6/6.
 Stere, *v.*, guide, 26 23.
 Sternys, *n.*, stars, 10/14.
 Sticks = good works of active life, 32/36.
 Stonyes, *v.*, astonish, overwhelm, 45/10.
 Stork or *strucio*, that can't fly, 9/12.
 Strenyde, *v.*, strained, squeezed, 6/6.
 Strenghe, *v.*, strengthen, 34/17.
 Strength, *v.*, strengthen, 23/17.
 Strobillynge, *n.*, trouble, distraction, 23/23.
Strucyo, *n.*, stork, 9/12.
 Stryne = stryue, strive, 39 4.
 Styrrynges, *n.*, suggestions, 11/9.
 Swearing, three ways of sinning in, 10/26.
 Swylke, *a.*, such, 11/28.
 Sybbe, *a.*, near in blood, 8/22.
 Syghynge, *n.*, sighing, 7/20.
 Syngulere, *a.*, s. purpos, purpose of living alone, 5 24.
 Sythes, *n.*, times; ofte-sythes, oftentimes, 8 28.

- Taa. tan. toþer, one, other, 31/30.
32.
Tagillynge, *n.*, entangling, 14 10.
Tagyld, *pp.*, entangled, 13/12.
Takynnynge, *n.*, token, mark, seal.
1 23.
Tane. þe. and þe toþer, the one
and the other, 30/22.
Tempede, *pp.*, tempted, 9 22.
Tempid, *n.*, tempted folk, 5/17.
Ten Commandments, 10-12.
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Tente to, *pp.*, attended to, cared
for, 29/22.
Ternynge, *n.*, turning, 14 26.
þar, there, 45 30.
That, *pron.*, whoever, 3 28; swyche
that = such as, 25/11-12.
þaire, these, 10/17, 33/1; þaire,
10/22.
þofe, *conj.*, though, 36 28; thoſſe,
23/21.
Tholemodnes, *n.*, patience, 9/32.
Thriste, *n.*, thirst, 5/3, 40/31.
Thristis thaym, they thirst (for
more), 3/29.
Thristy, *a.*, thirsty, 34 32.
Thythen, *adv.*, thence, 2 24.
Tothire, *a.*, second, 10/24.
Traiste, *n.*, trust, 19/25.
Transfourmynge, *n.*, 16/15.
Trauelynge, *n.*, labour, 18/26.
Trauylouse, *a.*, laborious, active,
31/7.
Triacle, *n.*, salve, unguent, 38/21,
24.
Tristely, *adv.*, trustfully, 44/12.
Trouthe, *n.*, troth, faith, 36/7.
Trubylyere, *a.*, more troubled,
32/21.
Turment, *pp.*, tormented, 5/2.

Vmbethynke, *v.*, remember 11/10.
Vnauyſſedly, *adv.*, foolishly, 11/26.
Vnbuxomnes, *n.*, insubordination,
disobedience, 21/10.
Vn-cessandly, *adv.*, unceasingly,
3/23.
Vn-chastely, *adv.*, 6/30.
Vn-couthe, *a.*, unknown, 26/29.
Vndevoxyone, *n.*, 11/5.
Vndiscrete, *a.*, 18 35.
Vnhoneste, *n.*, impropriety, 11/26.

Vnkepide, *a.*, 29/22.
Vnkonande, *a.*, ignorant, 37 6;
vnkunnynge, 26/29.
Vnletterede, *a.*, uneducated, 33 29.
Vnmyghtty, *a.*, weak, 11 24.
Vnnethes, *adv.*, scarcely, hardly, 2/5.
Vnordaynde, *a.*, unregulated, 14/30.
Vn-perfitte, *a.*, incomplete, 6 27.
Vnrewled, *a.*, unregulated, 23 29.
Vn-skillwyse, *a.*, unreasonable, 16/7.
Vn-to, to, 34/15.
Vnwyſſe, *a.*, unwise, 3 3.
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Vagacyone, *n.*, wandering, 15/15.
Vilte, *n.*, vileness, 13/24.
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Virtues of Jesus' name, 1-5.
Vis, *n.*, sight, 35 31; vys, 35 28.
MSS. Vern., Harl., vse.

Wem, *n.*, spot, blemish, 39 25.
Wende, *v.*, thought, 31 1.
Were, *n.*, doubt, 37/19.
Werke, *v.*, ache, pain, 42 32.
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completely, 27/9.
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pole, 5-6.
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World of worlds, 6 17.
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Wyete, *v.*, know, 4 30.
Wyn, *v.*, obtain, win, 11/27.
Wyseleere, *adv.*, more wisely, 34/29.
Wyssyng, *n.*, teaching, 37/32.

Yevynge, *v.*, giving, 23 31.
Ymagy[na]cion, *n.*, imagining,
20/18.
Ympnes, *n.*, hymns, 19 32.
Ynesche, *prep.*, towards, 8/22.

ȝa, yea, 2 27.
ȝarenande, *pr. p.*, yearning for,
2 14.
ȝede, *v.*, went, 4/26.
ȝernynge, *n.*, yearning, desire,
2 15.
ȝitt, *adv.*, yet, 7 24.



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Officium de Sancto Ricardo de Hampole.

Officium de Sancto Ricardo de Hampole.



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BY T. COMBE, M.A., E. PICKARD HALL, AND H. LATHAM, M.A.

PRINTERS TO THE UNIVERSITY.

NOTICE.

THE *Officium de Sancto Ricardo de Hampole* with the *Legenda de vitâ ejus* having been imperfectly transcribed and arranged in the Preface to the Short Treatises edited for the Early English Text Society, a more accurate version is now published. The Editor regrets that he is still obliged to leave a few *lacunæ*, but trusts that the *Officium* will now be found substantially *complete*, as the different canonical Hours are now defined and made distinct. The words about which any doubt exists have been marked with an asterisk. The Editor is greatly indebted to the Very Rev. Canon Toole, of St. Wilfrid's, Manchester, for kind assistance in preparing this revised edition.

GEORGE G. PERRY.

WADDINGTON,

March, 1867.

OFFICIUM de Sancto Ricardo heremitâ, postquam fuerit ab ecclesiâ canonizatus, quia, interim, non licet publicè in ecclesiâ cantare de eo horas canonicas, vel solemnizare festum de ipso. Potest tamen homo euidentialiam huius sue eximie sanctitatis et vite egregie* venerari, et in orationibus priuatis eius suffragia petere, et se suis precibus commendare.

AD VESPERAS PRIMAS.

*Antiphonæ super psalmos*¹.

- A. Exultet sancta
Mater Ecclesia,
Resultet plaudens
Nouâ leticiâ,
Letetur felix
Anglorum patria,
Sanctus Ricardus
Dotatur Ecclesiæ.
- A. Sanctus Ricardus,
Doctus per Spiritum,
Pius, ac vitans*
Omne prohibitum,
Ut sic.....
... ..
- A. Bellum gerit
Contra nequicias,
Carnem terit,
Spernit* diuicias,
... ..
Celi delicias.

¹ The Psalms are not marked; the *Psalmi unius confessoris* are intended to be used.

A. Amat ardentem,
 In astra rapitur,
 Orat sequenter

 figitur.

A. Monstrat sui
 Virtutem operis,

 morbos
 Cuiuslibet generis.

Capitulum.

Quemadmodum desiderat cervus ad fontes aquarum ita desiderat anima mea ad te, Deus. Sitiuit anima mea ad Deum fontem viuum, quando veniam et apparebo ante faciem Dei?

R^m V^m Amor monstrat¹.

Impius.

Totis præcordiis
 Festum tana inelutum,
 Ricardi præmiis
 Præclari præditum,
 Canamus fortiter,
 Cogit nos debitum,
 Orat pro nobis iugiter.

Cuncta carnalia
 Vincens edomuit
 Pessima demonia,
 Mundana respuit,
 Quæsiuit celica,
 Superna sapuit,
 Huius dona magnifica.

¹ In the Sarum Breviary Responses were inserted in this place: this indicates the Response and Versicle which were to be said here.

Calens incenditur
Amoris faculâ,
Sentit et patitur
Amoris jacula,
Amore languit
Vir sine maculâ,
 See amore preualuit.

Labor dulcissimus
Apis eligitur
Instructor optimus,
Mellita loquitur,
Docet dulcissona,
Factis* exprimitur,
 Vita fit verbis consona.

Mortalis rapitur
Factus extaticus,
In celo figitur
Homo seraphicus.
Orat attentius
Mente magnificus.
 Lenans manus frequentius.

Firmus proposito,
Constans in opere.
Cupidus* in merito
Diuino excellere*,
Semper sollicitus
Bonis insistere.
 Instinctu Sancti Spiritûs.

Te*, Trîna. Deitas.
Frequenter petimus,
Ut nobis probitas
Et purus animus,
Insint, et caritas,
Qui te perecolimus,
 Et vite veritas. Amen.

Versiculus.

Sub umbrâ illius quem desideravi, sedi.

Responsorium.

Et fructus eius dulcis gutturi meo.

[*Ad Magnificat*] *Antiphona.*

O quam te magnificant

Exempla caritatis,

Scriptis tuis emicant

Fomenta sanctitatis,

Facta mira prædicantur

Tue potestatis,

Egris multis applicantur

Medele suavitatis.

[*Psalms.*

Magnificat.]

Oratio.

Deus, qui per exemplum sanctissimi heremite Ricardi, docu-
isti, sincero corde ad celestis
... ..

AD MATUTINUM.

[*Invitatorium*]

[*Venite*¹.]

Hymnus.

Pange linguâ graciosi

Ricardi preconium,

Pii, puri, preciosi.

Fugientis vicium.

Celsi, sancti, gloriosi,

Felicis per premium.

Famam mundi marcescentem

Habebat contemptui,

Carnem fecit fatiscentem

¹ Four lines illegible between ending of the Prayer of Vespers and beginning of the Hymn of Matins, in which it is probable that the Invitatorium and Venite may be indicated. The words 'sui famuli sancti' can be traced where the Invitatorium should be.

Servire spiritui,
Mundam semper servans mentem
Bono datam actui.

Scamnum sibi lecti locus,
Ut sic vigil fieret ;
Fames ipsa sibi eocus,
Ne gula suauesceret ;
Odiosus fuit jocus,
Qui boni quid vesceret.*

Dum denota meditatur
Rapitur in iubilum ;
Vana cuncta detestatur
Reputat in nichilum ;
Totus Deo dedicatur,
Vitans vite nubilum.

Deo Patri Genitori
Laus, et Eius Genito,
Sit Spiritui Creatori
Honor, pari debito ;
Qui Ricardo Confessori
Celum dat pro merito. Amen.

IN PRIMO NOCTURNO.

Antiphona.

In lege stans Domini
Ricardus meditatur,
Et servitio sancto
Totus dedicatur.

Psalmus.

Beatus vir.

Antiphona.

In monte Dei constitutus
Ricardus sublimatur,
Ab insultu semper tutus,
In scriptis letatur.

Psalmus.

Quare fremuerunt.

Antiphona.

Suseptor suus Dominus

Ipsam exaltauit,

Vitæ suæ terminis.

Eternam inchoauit.

Psalmus.

Domine quid multiplicati sunt.

Versiculus.

Amavit eum Dominus¹.

Lectio prima.

Sanctus Dei heremita Ricardus in villâ de Thornton Ebur. Dioc. accepit sue propagacionis originem. Oportuno autem tempore, de parentum industriâ, positus est ad literas ediscendas. Cumque adultioris ætatis fieret, Magister Thomas de Neuille, olim Archidiaconus Dunelmensis, ipsum honeste exhibuit in Universitate Oxonie, ubi valde proficiens in studio progreditur. Desiderauit plenius et perficendus imbui theologicis sacræ Scripturæ doctrinis, quam phisicis aut secularis scientie disciplinis. Demum, decimo nono vite sue anno, considerans tempus vite mortalis incertum et terminum tremebundum, maximè hiis qui vel vacant carnis lasciuiis, vel solum laborant perquerendis diuitiis, et pro hiis student dolis atque fallaciis, (fallentes tamen maximè semet ipsos,) cogitauit. Deo inspirante, providè de seipso memorans sua nouissima, ne peccatorum laqueis caperetur, proinde de Oxoniâ redisse ad domum paternam. Unâ dierum alloentus est sororem suam quæ ipsam tenerâ affectione dilexit; ‘Soror,’ inquit, ‘michi dilecta, duas habes tunicas, unam albam, alteram gresiam, quas auidè concupisco. Rogo te quatenus velis has mihi gratè conferre, et, crastinâ die, ad illud nemus vicinum

¹ The remainder of this Versicle [et ornauit eum] together with the Response [stolam gloriæ induit eum] is doubtless intended to be suggested, though only the words in the text are written in the MS. So also in several other places in the Office.

deferre michi, unà cum pluviali capucio patris mei. Annuit illa gratanter, et, juxtà promissa, ad dictum nemus ea in crastino deportavit, ignorans omnino quid intenderet frater eius. Ut autem ipse acceperisset ea, illico grisie manicas detruncavit, et albe tunice butones abscidit, et, modo quo poterat, albe tunice manicas consuit, ut suo proposito aliquid aliter adaptarentur. Deposuit igitur vestes proprias quibus erat indutus, et albam sororis tunicam ad carnem induit, griseam autem detruncatis manicis superuestiuit, et per truncationis aperturam exposuit brachia; capuciavit quoque se pluviali capucio superducto, ut sic aliquantulum, juxta modum sibi pro illà horâ possibilem, effigiaret confusam similitudinem heremite. Quum hec igitur soror eius intuita fuisset, stupefacta clamavit ‘frater meus insanit, frater meus insanit.’ Quo audito, comminatorie fugavit eam a se, et ipse protinus, sine morâ, ne comprehenderetur ab amicis et notis, aufugit.

Responsorium.

Sanctus fugit ad solitudinem,

Intrat ibi celestem ordinem,

*Sancte vite querens dulcedinem.

Versiculus.

Illuc tenet perfectam regulam

Abbas amor, dat mox formulam,

Sancte vite &c.

Lectio secunda.

Post acceptionem igitur habitûs heremite, et relictionem parentum, perrexit ad quandam ecclesiam, in vigilia assumptionis beatissimæ virginis matris Dei, in quâ se posuit ad orandum in loco ubi consors cuiusdam probi armigeri Johannis de Dalton more consuevit orare. Postquam autem illa ad audiendas vespas intravit in ecclesiam, familiares de domo armigeri ipsum de loco sue domine amovere volebant, sed illa, ex humilitate, ne interromperetur orantis deuocio, non permisit. Finitis vero vespis, dum surrexisset ab oratione, filii predicti armigeri qui erant scholares, et in universitate Oxoniæ studuerunt, ipsius noticiam

dixerunt, quod ipse esset filius Willelmi Rolle quem ipsi in Oxoniâ agnouerunt. In die autem predicti festi assumptionis iterum intrauit eandem ecclesiam, et, sine mandato cuiuscunque, suppellicium induens, matutinas et officium missæ cum aliis decantauit. Quum autem in missâ euangelium esset lectum, petitâ prius benedictione presbiteri, pulpitum predicantium adiit, et sermonem mire edificationis fecit ad populum, in tantum ut multitudo audientium sic esset de ipsius predicatione compuncta, ut se non posset a lacrimis continere, dicebantque omnes se sermonem tante virtutis et efficacie per antea non audisse. Nec mirum, cum ipse esset speciale sancti Spiritûs organum, et eius afflatu resonans, cuius est, ut ait Apostolus ad Romanos, gratias dividere prout vult, et gemitus inenarrabiles procurare.

Responsorium.

Ardet pectus
Ex flammâ spiritus,
Calor fortis
Sentitur afforis,
*Ex quo patet
Fervoris exitus,
Et quod amor sit
Magni roboris.

Versiculus.

Melos canorius
Ardorem sequitur,
Et dulcor ingens;
Deo laus redditur.
Ex quo &c.

Lectio tertia.

Post missam igitur predictus armiger ipsum ad prandium inuitavit, cum autem intrasset eius manerium, posuit se in quâdam domo subiectâ et antiquâ, nolens aulam intrare, sed potius doctrinam euangelicam adimplere curavit, que dicit, ‘cum inuitatus fueris ad nuptias recumbe in nouissimo loco, et cum venerit qui te inuitavit, dicat tibi “amice ascende superius,”’

quod in eo completum est. Nam ipso diligenter requisito, et tandem in predictâ domo reperto, armiger ipsum super proprios filios collocavit ad mensam. Ipse autem in prandio tam perfectus custos erat silentii ut nec verbum quidem de ore eius procederet. Cum vero ad sufficientiam comedisset, surrexit priusquam mensam subtraherent, et abire disposuit. Armiger autem qui eum vocauerat, dixit hoc non esse consuetudinis, et sic iteratò eum residere coegit. Finito vero prandio, iterum voluit abcessisse, sed armiger querens cum eo priuatum habere colloquium, ipsum detinuit, donec, euacuatis aliis qui affuerunt in domo, interrogasset eum an esset filius Willelmi Rolle, at ille, satis illibenter, et cum difficultate ...

[desunt lineæ nonnullæ abscissæ]

... plus Deum quam patrem carnalem diligens statum illum assumpsit.

Responsorium.

Dum Ricardus
Spirat suspiria,
Orat, plorat,
Petens solacia,
*Christus donat
Optata gaudia.

Versiculus.

Transit in jubilum
Luctus et gemitus.
Mens sentit sibilum
Diuini spiritûs,
Christus donat &c.

IN SECUNDO NOCTURNO.

Antiphona.

Exaudiuit Dominus
Ricardum deprecantem,
Dedit ei protinus
Feruorem oblectantem.

Psalmus.

Cum inuocarem.

Antiphona.

Verba sua percipit,

Quod linguam* Deus præstat,

Sic mercedem recipit,

Qui beatus restat.

Psalmus.

Verba mea.

Antiphona.

Coronatur gloriâ,

Honor ei datus,

In beatâ patriâ

Semper collocatus.

Psalmus.

Domine, Dominus meus.

Versiculus.

Justum deduxit.

Lectio quarta.

Postquam autem predictus armiger eam in secreto examinasset, et ex perfectis evidenciis cognouisset sanitatem sui propositi, vestiuit eum sumptibus suis juxta voluntatem suam, vestibus convenientibus heremite, et ipsum in domo suâ diu retinuit, dans sibi locum mansionis solitarie, et providens sibi de omnibus necessariis sui victûs et vite. Tunc itaque cepit, cum omni diligentia, die et nocte perfectiori vite studere, et quomodo opportunius posset in vitâ contemplatiuâ proficere, et in amore diuino feruere. Quam excellentem autem perfectionem in hâc arte Deum ardentem amandi tandem obtinuit, ipsemet, non ad sui jactantiam, aut vanam gloriam conquerendam, sed potius exemplo gloriosi et humilis Apostoli Pauli enarrantis raptum suum ad tertium cælum ubi audiuit archana quæ non licet homini loqui, qui etiam fatetur magnitudinem reuelationum sibi factarum, adeo et publicè pretulit labores suos omni¹ aliorum apostolorum

¹ ? omnibus.

laboribus, que omnia, ad aliorum profectum et edificacionem, in epistolis suis scripsit et aliis legenda reliquit

[desunt lineæ nonnullæ abscissæ]

..... que ad adipiscendum huiusmodi perfeccionem desiderabilissimam ordinantur, et impedimenta contemplationis velud venenum abhorreant et abscondant.

Responsorium.

Patent optato hospitio*,
 Pulchra, mira, suavia,
 Excedunt omni precio,
 Mundana visibilia.
 Conduntur cordis intimo*
 *Mulcent suâ presenciâ.

Versiculus.

In eis que tantum eminent,
 Cor Ricardi detinent,
 Et firmant in leticiâ,
 Mulcent &c.

Lectio quinta.

In libro siquidem predicto¹ sic ait, ‘Admirabar amplius quam enuncio quando sentiui cor meum primitus incallescere, et verè, non ymaginariè, sed quasi sensibili igne estuare. Eram equidem attonitus quemadmodum eruperat ardor ille in animo, et de insolito solatio propter experienciam huius habundantie, sepius pectus meum, si forte esset ferior ex aliquâ causâ exteriori, palpaui. Quumque cognovissem quod ex interiori solummodo efferbuisset, et non esset a carne incendium illud amoris, sed donum esset conditum, letabundum, liquefactus sum in affectu amphoris dilectionis, et precipuè propter influentiam dilectationis suavisime et suavitatis integre, que eum ipso caumati spirituali mentem meam medullitis irroravit. Nec enim putaui prius talem ardorem mellifluum, et consolatio plenum, in hoc exilio euenire.’ Ecce vero, ex huius verbis, qualiter proficiat in adepcione

¹ The book *De Incendio Amoris*. Part of the title can be traced in the torn part of the MS.

suavissimi amoris dei ; quia autem multa preparatoria ad accensionem huiusmodi amoris, ut puta ea quæ diminuunt et tollunt amores contrarios, ideo, saucius iste, carnis attriuit lasciui¹ vias, in quarum amorem multi impetu bestiali et vesano feruntur, mundum etiam spreuit cum suis diuitiis, solum contentus arcis² vite necessariis, ut liberior vacare posset amoris veri deliciis. Hiis igitur ex causis, maceravit carnem suam multis jejuniis, erebris vigiliis, insistendo singultibus atque suspiriis, deserens omnem strati molliciem, scamnum durum habens pro lecto, brevem casellam pro domo, mentem semper figens in celo, cupiens dissolvi et esse cum Christo dilecto suo dulcissimo.

Responsorium.

Amor monstrat mentis incendium,
 Sacris factis, scriptis, alloquiis,
 Amor tollit omne dispendium,
 Quod turbaret mundanis tediis,
 Amor vite sue compendium,
 *Quo repletur summis deliciis.

Versiculus.

Amor dilecti cor ejus vulnerat,
 Amor zelotis langorem generat,
 Quo repletur &c.

Lectio sexta.

Admirande autem et utiles imprimis erant huius sancti occupationes, in sanctis exhortationibus quibus quam plurimos convertit ad Deum, in scriptis etiam suis mellifluis, et tractatibus, et libellis ad edificacionem proximorum compositis, quæ omnia in cordibus deuotorum dulcissimam resonant armoniam ; et inter cetera vehementis admiracionis esse videtur, quod dum semel sederet in cellâ suâ in uno postprandio, venerunt ad eum domina domûs et multe alie persone cum eâ, et inuenerunt eum scribentem multum velociter, petiueruntque ab eo ut a scribendo desisteret, et eis verbum edificacionis proponeret. Qui statim faciens eis exhortationes optimas ad virtutes, et ad declinandum

¹ lasciuia.

² arcis.

seculi vanitates, et ad firmandum amorem cordis ad Deum, in nullo tamen propter hec destitit a scribendo per duas horas continuas, sed eque velociter, sicut prius, continuauit scripturam, quod nullo modo fieri potuisset nisi Spiritus eo tempore direxisset et manum et linguam, presertim cum essent occupationes ab inuicem distrahentes, et sermo omnino discrepans a significacione verborum quæ scripsit. Adeo etiam erat interdum sanctus iste in spiritu dum oraret, quod alii pallium ejus dilaceratum quo opertus erat, detrahebant, nec sensit, quod postquam resarsitum erat atque consutum, et super ipsum repositum, non aduertit.

Responsorium.

Solui cupit a carnis carcere,
Clamat, mors veni, festina properè,
*Curre, vola, noli pigrescere.

Versiculus.

Duleis mors, en, diu langui !
Fac me meo dilecto perfrui,
Curre &c.

IN TERTIO NOCTURNO.

Antiphona.

Ingressus sine maculâ,
Loquens veritatem,
Ardebat, quasi facula,
Monstrans caritatem.

Psalmus.

Domine quis habitabit.

Antiphona.

Datur quod desiderat,
Quod anima sitiuit,
Dum ad Deum properat,
Et in celum iuit.

Psalmus.

Domine in virtute.

Antiphona.

Junctus celi ciuibus,
Carens omni sorde,
Innocens hic manibus,
Scandit mundo corde.

Psalmus.

Domini est terra.

Versiculus.

Justus ut palma florebit.

Euangelium.

Sint lumbi vestri precincti.

Lectio septima.

Quanto autem beatus iste heremita Ricardus operosius efficacius studuit ad perfectionem sanctitatis vite querendam, tanto callidius humani generis inimicus diabolus ipsum suis deceptoris laqueis impedire curauit. Vnde ex scripturâ manûs proprie huius sancti, repertâ post mortem in vno libello de suis operibus compilato, ipsum, per speciem cuiusdam mulieris, funiculis libidinis et concupiscentiæ conabatur subuertere. Vnde in predicto libello sic ait. ‘Dum ego propositum singulare perecepissem, et, relicto habitu seculari, Deo potius quam homini deseruire decreuissem, contigit, quod, quâdam nocte, in principio conuersionis meæ, michi in stratu meo quiescenti, apparuit quedam iuuenula valde pulchra quam ante videram, etiam que me in bono amore non modicum diligebat. Quam cum intuitus essem, et mirarer cur in solitudine ad me etiam in nocte venerat, subito, sine morâ vel loquelâ, iuxta me se immisit. Quod ego sentiens, et ne me ad malum alliceret timens, dixi me velle surgere et nos signo crucis benedicere invocatâ Sanctâ Trinitate. At illa tam fortiter me strinxit, vt nec os ad loquendum, nec manum in me sentirem ad mouendum. Quod videns perpendi ibi non mulierem, sed diabolum in formâ mulieris me temptasse. Verti igitur me ad Deum, et cum in mente meâ dixissem ‘O Ihesu, quam preciosus est sanguis tuus,’ crucem imprimens in

pectore cum digito, qui quodammodo jam mobilis esse inceperat, et ecce subito totum disparuit, et ego gracies egi Deo qui me liberauit. Deinceps ergo Iesum amare quesui, et quanto in amore eius profeci, tanto nomen Ihesu michi dulcius et suauius sapiebat, et etiam usque hodie non recessit a me. Ergo benedictum sit nomen Jesu in secula seculorum.' Amen.

Responsorium.

Mentem simul diuersis applicat,

Mann scribens, verbis edificat,

*Actum mentis sic Deus duplicat.

Versiculus.

Audientes verbi vis attrahit,

Nec loquela scribentem distrahit,

Actum mentis &c.

Lectio octava.

Sanctus etiam iste heremita Ricardus, ex habundantiâ caritatis sue, sollicitus erat se intimum familiarem exhibere reclusis et hiis qui spirituali indigebant consolatione, et qui turbaciones et vexaciones, operatione et malignitate malorum spirituum, paciebantur in animâ vel in carne. Contulitque sibi Deus graciâ singularem subueniendi taliter tribulatis; unde semel contigit, quod cum quedam domina appropinquaret ad mortem, in cuius manerio idem Ricardus cellam habebat longè a familiâ separatam, ubi solitarius residere consuevit et contemplacioni vacare, conuenit ad cameram ubi domina decumbebat magna demonum horribilium multitudo, propter quod, nec mirum, ipsa, dum eos aperte conspiceret, incidit in timorem summum et tremorem. Aspergunt assistentes aquam benedictam in camerâ. orationes deuotas faciunt, nec tamen illi discedunt, sed inepte vexationi vehementer insistent. Tandem, prouido et sano amicorum consilio, vocatus est beatus Ricardus ad cameram. vt, si posset, eidem dominæ consolacionis et quietacionis remedium adhiberet; qui cum ad eam consolandam accessisset, et ei sacras admonicionem fecisset, ac ad spem omnem ponendam in superhabundanti Dei misericordiâ, et ipsius exuberantissimâ graciâ concitasset, demum

ad orandum Deum ferventi corde se contulit, petens ut auferret ab eâ terrorem demonum et aspectum. Exaudiuit eum illico Dominus, et oratione delecti sui Ricardi placatur, omnem illam turmam terribilem coegit ad fugam, fugientesque demones reliquerunt transitûs sui stupenda vestigia. Viderunt siquidem omnes assistentes, quod in fundo camere consparso paleis, ubi transierant, palee apparuerunt combuste et in cineres nigros redacte, in ipsis quoque cineribus figuras quasi pedum bouinarum impressas. Cum autem predam quam ibidem concupiuerant, demones perdidissent, moliebantur vindictam accipere de suo fugatore Ricardo. Unde ad ipsius cellam protinus accesserunt, et adeo eum inquietauerunt ad tempus, quod locus ille contemplacioni sue redderetur ineptus. Sanctus autem Dei, constans in fide, ad presidium oracionis iteratò confugiens, illorum iteratam fugam a domino suis precibus impetrauit. Ad consolacionem autem amicorum domine memorate, nunciavit eis eam saluam esse, et regni cœlici coheredem futuram post exitum ab hâc vitâ. Post hec sanctus Dei Ricardus ad alias partes se transtulit, non dubium ex diuinâ prudenciâ, ut in multis demoratus locis multis proficeret ad salutem, et interdum etiam ut sibi impedimenta contemplacionis auferret, sicut in libro de vitis propriis multi sanctissimorum patrum in heremo fecisse leguntur. Nec enim crebra loci mutatio semper ex levitate procedit, prout calumniantur quidam homines proni et faciles ad perverse iudicandum de proximis, propter quorum tamen pravas interpretaciones, et consuetudinem detrahendi, nullus sensatus debet pretermittere ea, que per experientiam sibi percipit esse bona, et promouentia ad virtutem. Siquidem in canone et decretis ecclesie, plures assignantur cause, pro quibus est aliquando loci mutacio facienda, quarum vna est cum necessitas persecutionis loca eorum grauauerit. Secunda, cum difficultas locorum fuerit. Et tertia, cum sancti malorum societate grauantur. Cum itaque sanctus iste, ex causis bonis et multum vtilibus, se ad inorandum in comitatu Richmondæ transtulisset, contigit dominam Margeritam olim reclusam apud Anderby Ebor. Dioces., in ipsâ die cene Domini, graui

nimis passione infirmitatis vrgeri, ita vt per tresdecim dies continuos penitus priuaretur potestate loquendi. Et propter hoc tot sustinuit cruciatus et puncturas in corpore, quod nullicubi valebat consistere. Quidam igitur paterfamilias eiusdem ville, sciens sanctum heremitam Ricardum eam perfectâ caritatis affectione diligere, utpote qui ipsam de arte amoris Dei consuevit instruere, et in modo viuendi suâ sanctâ institutione dirigere, ad ipsum, qui per duodecim miliaria ab habitatione reclusæ tunc temporis morabatur, celeriter properauit in equo, rogans quod ad eam festinanter accederet, et sibi consolacionem in tantâ necessitate præstaret. Veniens itaque ad reclusam, inuenit eam mutam, et vexacionibus acerrimis perturbatam. Quumque resideret ad fenestram domûs eiusdem reclusæ, et simul comederent, contigit vt completo prandio reclusa desideraret dormire. Opressa itaque sompno capud suum decidit ad fenestram, ad quam se reclinauit sanctus Dei Ricardus. Et sic cum modicum dormiisset, apponendo* se aliquialiter super ipsum Ricardum, subito cum impetu vehementi apprehendit eam in ipso sompno tam grauis vexatio, vt videretur velle violenter fenestram domus sue dirimere, et, in ipsâ vexacione tam forti, euigilauit de sompno, et cum magnâ deuocione, potestate loquendi sibi concessâ, in hec verba prorupit ‘Gloria tibi Domine,’ et beatus Ricardus versum inceptum compleuit dicens ‘Qui natus de virgine’ et que secuntur completorum vsu. Ait illi ‘modo restitutum est tibi labium, vtere eo sicut mulier bene loquax.’ In breui eciam postcâ, iterum cum eâ comedens, ad fenestram predictam per omnem eundem modum ut prius, post prandium incidit in soporem, se ad predictum sanctum apponens*, reuersa est ad eam eadem vexatio, et quasi amens facta est, et seipsam miris et violentis modis agitabat. Quum autem Sanctus Ricardus quereretur modo quo potuit eam suis manibus detinere, ne se ipsam discerperet, vel alia domûs incomoda moliretur, subito dilapsa est de manibus, et in dilapsa de sompno excitata est vigil effecta. Et tunc ait ad eam Ricardus, ‘putaui veraciter, quod si fuisses diabolus ego te tenuissem, vertumtamen hoc verbum consolacionis tibi denuncio, quod quandiu

ego in hâc mortali vitâ superstes fuero, nunquam vexacionem huius egritudinis pacieris.' Transactis tamen postea quibusdam annorum curculis, reuersa est ad eam predictæ egritudinis passio, preterquam quod linguam liberam habuit ad loquendum, vocari ergo fecit reclusa predictum patremfamilias, rogauit eum ut in in equo concitato properaret apud domum Sanctimonialium de Hampole, qui locus multum a suâ habitatione distabat, ubi dictus Ricardus illis diebus solitariam vitam egit, vt videret quid accidisset de eo, quia non dubitauit quin de mundo migrasset. Sciuit enim ipsum in promissis fidelem, promiserat autem ei, quod, eo viuente, ne carne talem vexacionem nullatenus pateretur. Venit itaque dictus homo ad Hampole, et ipsum huic mundo mortuum comperit, dumque diligenter de horâ sue migracionis perquireret, inuenit quod parum post horam sancti transitûs redisset ad eam egritudo predicta. Postea autem eadem reclusa se transtulit apud Hampole, ubi sacrum corpus eiusdem heremite fuit traditum sepulture, et nunquam deinceps granata est illâ horribili egritudinis passione.

Responsorium.

Dum ... magnus aduehitur,
Fit clamor populi, victor opprimitur,
... miraculi fomes(?) efficitur.

Versiculus.

Deus suspendit
Sic ostendit vim sollicitudinis,
... ..

Lectio nona.

Verum tamen ne lateat homines, maxime eos qui deuotis et attentis studiis circa vite perfeccionem adipiscendam insistunt, qualiter et quibus mediis, beatus ipse Dei zelotipus heremita Ricardus, gradum et perfecti amoris et caritatis, prout permittit status mortalium, adeptus est, ita ut omnis alius amor ei vilesceret, et ad horrorem abominabilem generaret. Est sciendum quod ipsemet in libro suo primo de incendio amoris Cap. XIII^o ita

dicat ‘Per processus,’ inquit, ‘temporum, magnus datus est michi profectus spiritualium gaudiorum. Ab initio namque alterationis vite mee et mentis, usque ad apercionem hospitii* celestis, vt, reuelatâ facie, oculis cordis superos contempleretur et videret quâ viâ amatum suum quereretur, et ad ipsum anhelaret, effluerunt tres anni, exceptis tribus vel quatuor mensibus. Manente siquidem aperto hospitio*, usque ad tempus in quo in corde veraciter senciebatur calor eterni amoris, annus vnus pene pertransiuit. Sedebam quippe in quâdam capellâ, et dum suauitate orationis vel meditationis multum delectarer, subito sensi in me ardorem insolitum et iocundum. Sed cum prius fluctuarer, dubitando a quo esset, per longum tempus, expertus sum non a creaturâ sed a creatore esse; ipsum ferventiorum et iocundiorum inueni. Flagrante autem sensibiliter calore illo inestimabiliter suavi, vsque ad infusionem et percepcionem soni celestis vel spiritualis, qui ad canticum pertinet laudis eterne, et suauitatem inuisibilis melodie, quia¹ fari et audiri non potest nisi ab eo qui accepit, quem oportet esse mundatum et segregatum a terrâ—dimidius annus et tres menses et aliquot ebdomade effluerunt. Dum enim in eâdem capellâ sederem, et in nocte ante cenam Pascheos, prout potui, decantarem, quasi tumultum psallentium vel potius canentium super me auscultauî. Cumque celestibus et orando toto desiderio intenderem, nescio quomodo, mox in me concentum mirum sensi, et delectabilissimam armoniam celitus excepi mecum manentem in mente. Nam cogitatio mea continuo in carmen canoris commutabatur, et quasi odas hymni meditando. Ac etiam in orationibus ipsis et psalmodiâ eundem sonum edidi, deincepsque ad canendum que prius dixeram, pre affluentia interne suauitatis prorupi. Occultè quidem, quia tantummodo coram conditore. Non cognitus eram ab hiis qui me tenebant, ne, si sciuissent, super modum me honorassent, sic perdidissem partem glorie pulcherimi, et decidissem in desolacionem. Intercâ, mirum me arripuit, cò quod assumptus essem, et quia dederat michi Deus dona que petere nesciui, nec putaui tale quid etiam nec sanetissimum in

¹ / quæ.

hâc vitâ acceperis. Proinde arbitror hoc nulli datum meritis, sed gratis cui voluit Christus. Puto tamen neminem illud accepturum nisi spiritaliter nomen *Jhesu* diligat, et in tantum honoret, ut ab eius memoriâ nunquam, excepto sompno, recedere permittat. Cui autem hoc facere datum est quod et illud assequetur. Vnde ab initio mutati animi, usque ad supremum amoris Christi gradum quem ego attingere, Deo donante, valebam, in quo gradu cum canoro iubilo diuinas laudes personui, quatuor annos et circa tres menses habui. Hic nempe cum prioribus dispositis ad ipsum status permanet usque in finem, verum et post mortem erit perfectior, quia hic gaudium amoris et caritatis incipitur, et in celesti regno gloriosissimam accipiet consummacionem.¹

Responsorium.

Mersos in aquis
Vite restituit,
Mutis, contractis,
Medelas tribuit.
Lex amoris
Ad Deum allicit.

Versiculus.

Que vult Ricardus,
Hec Deus efficit.
Piè petentibus*—Gloria Patri—
Piè petentibus*.

Te Deum laudamus.

Versiculus.

Iuveni quem diligit anima mea.

Responsorium.

Testor eum non dimittam¹.

¹ The Sarum Breviary has a Versicle and Responsory here. There is none in the Breviary as now used.

IN LAUDIBUS.

Antiphona.

Regem regum omnium

Videt in decore.

Quem

... suo labore.

Psalmus.

Dominus regnavit.

Antiphona.

Servivit in leticiâ,

Deo jubilavit,

Exultat nunc in animâ*,

Habens* quod amavit.

Psalmus.

Jubilate.

Antiphona.

Ad te, de luce vigilans,

Sitit carne, mente,

Nunc est in celo rutilans

Luce refulgente.

Psalmus.

Deus, Deus meus.

Antiphona.

Benedicit Dominum

Gratias agendo,

Laudat patrem luminum

Ymnos concinendo.

Psalmus.

Benedicite.

Antiphona.

Præclara laudis themata
 Viuus* prolibauit,
 Tolluntur jam enigmata,
 Videt quod laudauit.

Psalmus.

Laudate Dominum de celis.

Capitulum. Sicut in primis Vesperis.

Ymnus.

Verbum eternum explicat
 Ricardus dignum laudibus,
 Dum ipsum sic magnificat,
 Famâ, signis, virtutibus.

In vitâ totus innocens,
 Carnem affligit, macerat,
 Ultrò deuotos edocens,
 Amore Deo federat.

Que sunt superna sapuit,
 Conformans se celestibus,
 In illis semper studuit,
 Crescens sacris profectibus.

Sanctitatis compendio,
 Fit mundo pulchrum speculum,
 Caritatis incendio,
 Inflammat Dei populum.

Omnipotentî Domino
 Salus, honor, imperium,
 Qui nobis sine termino
 Det cum Ricardo premium.

Amen.

Versiculus.

Ego dilecto meo, et dilectus mihi.

Responsorium.

Iam pascitur inter lilia.

[*Ad Benedictus*] *Antiphona*¹.

O pulcher flos Libani
 Languesco ex amore,
 Tui melos organi
 Sonat cum dulcore.
 Ignis tui elibani
 Flammatur ex ardore.
 Nos qui sumus orphani
 Poscas tecum fore.

Psalmus.

Benedictus.

Oratio. Sicut supra.

AD PRIMAM.

Regem regum &c.

AD TERTIAM.

Capitulum ut in primis Vesperis, ac in Laudibus.

Responsoria Horarum de communi unius confessoris non pontificis.

AD SEXTAM.

Capitulum.

Adiuro vos, filie Jerusalem, si inueneritis dilectum meum ut nunciatis ei quia amore langueo.

AD NONAM.

Capitulum.

Qualis est dilectus tuus quia sic adiurasti nos? Dilectus meus candidus et rubicundus, electus ex millibus.

¹ In the MS. there is here written *In evangelio* *Æ*, but as there does not appear to be any explanation of this, it is assumed to be an error of the scribe, and the Antiphon to the Benedictus, for which this is the proper place, is taken to be indicated.

AD SECUNDAS VESPERAS.

Antiphona de Laudibus. Psalmi unius Confessoris. Responsoria, Versiculi, Ymnus, &c., ut in primis Vesperis.

Ad Magnificat Antiphona.

O custos innocentie,
 Cornescans gemmis mortem,
 O lumen sapientiæ,
 Solamen deuotorum,
 O fotor continentie,
 Forma perfectorum,
 Sis nostre concientie
 Luna delictorum.

Psalmus.

Magnificat.

Oratio, ut supra.

AD MISSAM OFFICIUM.

Introitus.

Os iusti meditabitur [sapientiam.]

Collecta.

Ut supra.

Epistola.

Optaui et datus est michi sensus.

Graduale.

Domine peruenisti. Alleluia.

Versiculus.

Pater olim heremita,
 Nunc cuius celorum,
 Fae nos puros hic in vitâ,
 Et bonorum morum.

Sequencia.

Laudis odas decantemus,
 Toto corde iubilemus,
 Festum est leticie.

Paup̄er olim heremita
Nunc prediues est in vitâ,
Et in statu gloriæ.
Vitam illam hic mereatus,
Carnis tulit cruciatus,
Datus penitencie,
Mundi pompas abhorrebat,
Cuncta vana contemnebat,
Dono sapiencie.
Ardens intus caritate,
Foris fulsit pietate,
Docens moris regulam.
Amor thema fit doctrine,
Et celestis discipline,
Cor vertens in fauillam.
Fons dulcoris, pir feruoris,
Vox canoris, vis amoris,
Sanctum istum effierunt.
Miris vita persignata,
Mens mellita, mors invitata*,
Cælum ei conferunt.
Dulces voces ad aures intonant,
Miri meli ymnorum resonant,
Melis cantus Ricardi consonant,
O sancta suauitas !
Hiis intentus exultans iubilat,
Amena lux in mente rutilat,
Sacros flatus Deus insibilat,
Dans instinctus optimos.
Studet, legit, scribit et supplicat,
Deo totum se factis dedicat,
Mundi dolos et carnis abdicat,
Veri hostes nequissimos.
Plangit huius vite moram,
Citam petit mortis horam,

Vocem orationis dat sonoram,
'Deus, lucem da decoram,
 Fae ut tibi placeam.
Summa merces te videre,
Tibi semper inherere,
Tu es dulcor vite vere,
Fons felicitatis mere,
 Fae ut tibi placeam.'

Meditando raptus abstrahitur,
Mente metas carnis egreditur,
Ut Helias in sursum velitur,
 Curru amoris igneo.
Rote currûs sunt euangelia,
Venter currûs vite mundicia,
Currunt, trahunt, Christi consilia
 Motu multum idoneo.

Pellit nocens detrimentum,
Prestat potens iuramentum,
Statûs reddens firmamentum,
Hinc est patens argumentum,
 Quod celum hereditat.
Sanat morbos, fauet mestis,
Et succurrit in molestis,
Signa supplent vicem testis,
Cedit ei mortis pestis,
 Defunctos resuscitat.

Potens pater nos attende,
Nos accende, nos defende,
Ad nos manum tu extende,
Bona nobis tu impende,
 Sanctis tuis preeibus.
Fae nos Deo seruitores,
Da dulciores, auge mores,
Pande nobis poli fores
 Miscens celi ciuibus.

Euangelium.

Sint lumbi vestri precincti.

Offertorium.

Desiderium anime eius.

Secreta.

Has nostras oblationes, Domine, precatio beati Ricardi tibi reddat acceptas, ut et earum virtute a cunctis protegamur periculis, et indeficienter in tui nominis amore firmemur; per Dominum nostrum Jesum Christum.

Communio.

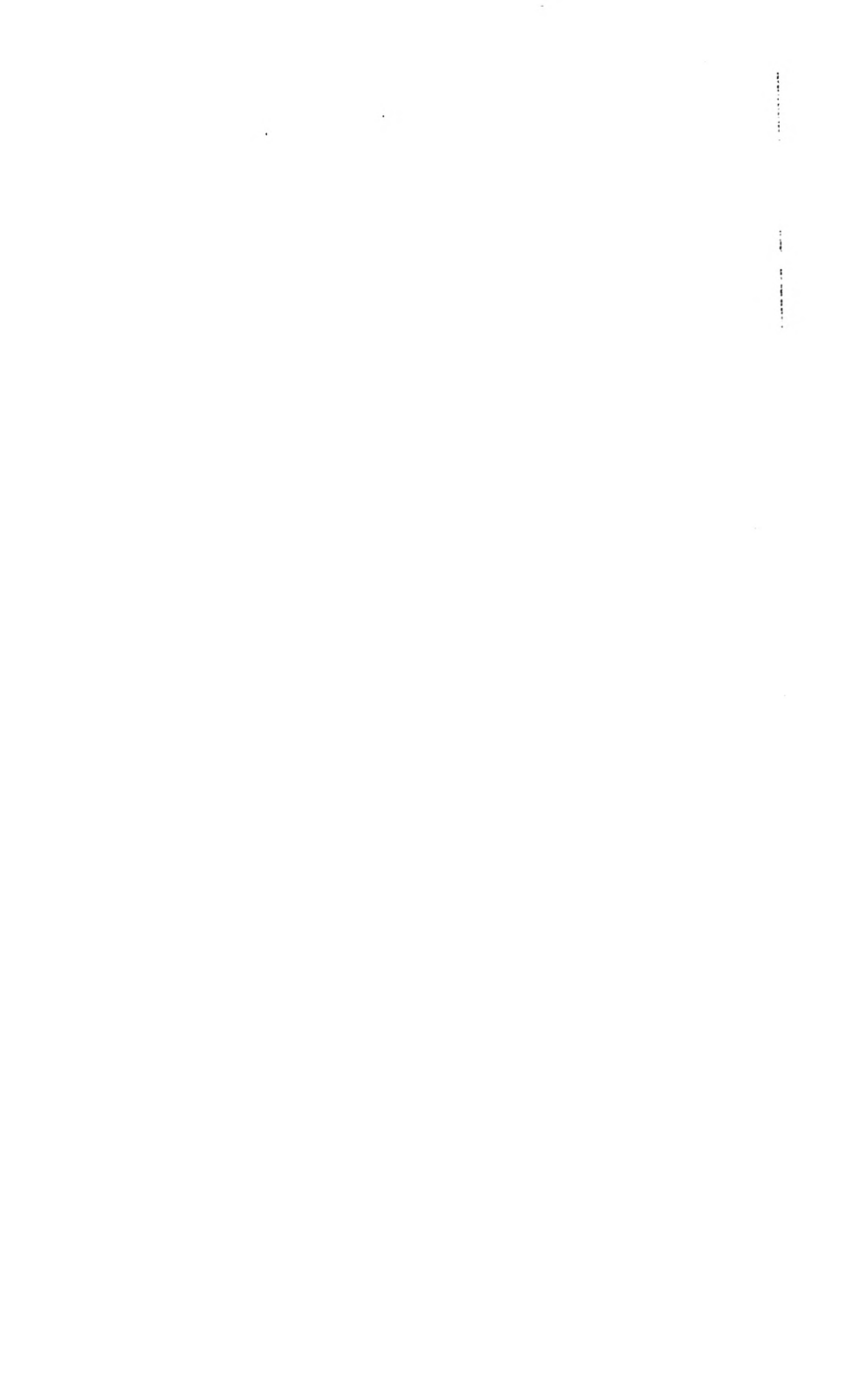
Beatus seruus.

Post-Communio.

Sacri corporis et sanguinis Jesu Christi repleti libamine, te*, pater omnipotens, vt beati heremite Ricardi precibus tam preciosum communium nobis salubre reddatur, petimus*, quasi* nobis* medulla suauissimæ caritatis et pacis, quoniam superna sacrificia representantur; per eundem.

[Incipiunt miracula beati
Ricardi heremite.]

NOTE. An attempt is now being made by the Committee of the Early English Text Society to obtain a perfect list of the English writings of Richard Rolle, with beginnings and endings. Any information or assistance in this matter will be thankfully received by the Editor of this work.



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